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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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ACTION, BOUND AND FREE.

This is a chapter of a supremely excellent book by Brahmchari F. T. Brooks "The Gospel of Life" which is in press. Brahmchari Brooks is a learned and pious man who has devoted years to the study of the Gita references to which will be found in the footnotes. We have no doubt that when the books is out, it will command a wide sale. Ed. Vedic Magazine

MAN'S choice, does not lie between acting and not acting. It lies between acting like a galley-slave and acting like a Man.

Man's Choice.

The deliberate taking up of action[1] by one who clearly realises this is Karma Yoga[2]—the setting of one's shoulder to the

Karma Yoga

1. v. 2 iii, 4, 8; iv, 19-24; vi, 1; xviii, 9.

2. *Karma Yoga* simply means the 'taking up' (*yoga*) of 'action' (*karma*—v, 2; xviii, 9), as opposed to the 'giving up of

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World-Wheel[1]. It means the passing of the danger-point, the point where the collapse of separate selfish motives[2] may by confusion[3] be mistaken for a signal to desist from Act[4].

Vairagya: the collapse of separate selfish motives.

Now, while the collapse of separate selfish motives[5] marks the end of an agelong disease, the half-formed desire to cease from Action threatens an insidious relapse. Hence the Master's double

---

action' (*karma Sannyasa*—v, 2; viii, 7, 8). Of course the ordinary man's activity is not the 'taking up' of action—not in this sense, at least. It is being carried away by action—quite another affair. Hence *karma yoga* comes to denote only that sort of action by which the man is *not* carried away (*apa hrta*, 'snatched away, unpoised' —ii, 44, 67), *i. e.* action in a state of inner Poise (ii, 48, 64-66); and *yoga* comes to mean poise, Self-centredness, the being linked up, knit together, at-one, on longer scattered after prospects (Ko. iv, 14; *cf. BG*, xviii, 66). Karma Yoga may thus be defined as action without *personal* motive (whether hope or fear), *i. e.* impersonal action. It also connotes, by extension, the *attempt* to act impersonally, the gradual training of oneself in the Royal Art (ix, 2) of Impersonal Action.

1. iii, 16. **2.** i, 32, 35; ii, 5, 6, 8.
3. ii, 7, 52, 53, xviii, 60, 72.
4. i, 46; ii, 9; xviii, 58, 59.

5. Usually called *vairagya, lit.*, 'dis-passion. But this term emphasizes only the feeling, or motive (*yoga*) aspect. From the cognitional (*sankhya*) point of view, *vairagya* may be defined as the recognition of the inadequacy of sense and mind to solve the problem of existence—a necessary prelude to...that blessed mode

> In which the burthen of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened" (Wordsworth)

This cognitional counterpart of *vairagya* may be connoted by the term *asammohah*, freedom from the glamour [of mind and sense] (x, 4). See part II.

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mood, hailing the one with joy[1], urgently warning against the other[2].

True Self-ishness...

I have deliberately used the words "*separate* selfish motive", for *selfish* motives there must be, else no motives. *Selfishness* is an unavoidable as *self*. Yet there is self, Self, and SELF[3], likewise selfishness, Selffishness and SELF-ishness. 'Selfishness' being usually taken to connote the pampering of the falsest 'self' of all, 'unselfishness' has, by contrast, come to connote the denial of that false self, 'self-sacrifice.' But as the pampering of the false (shadow) means the denial of the true (Light) so must the denial of the false imply the 'pampering' of the true—let us rather say the worship of the true, allegiance to the true. Hence is unselfishness true Selfishness, and the Power that impels thereto, Man's true Desire[4].

That *vairagya* should be no pretext for inertia is clearly implied in vi, 35, where we are told that *vairagya* and *abhyasa* (exertion), combined, form the only Path to Mastery (*cf.* V, 2)

1. ii, 10, 11. **2.** ii, 2, 3, 4-8, 16; xviii, 56-60. 72.

3. xv. 16-19. *See Part II.*

4. *satyah kamah* (*Chho*, VIII, i, 6); *atmana kama* (*Brho* II. iv, 5); *dharma-aviruddha kama* (*BG*, vii, 11) :—the 'affections' spoken of in the immediate sequel to the lines of Wordsworth quoted in a previous footnote.

"...That serene and blessed mood
In which the affections gently lead us on
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul
While with an Eye made quiet by the pow'r.
Of harmony, and the deep pow'r of Joy.
We see into the Life of things."

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...ushering in True self-hood.

Like 'self', like *motive*: "Whate'er his *faith*, the same is he[2]." That is why Karma-Yoga, the passing from falsely selfish motives to truly SELF-ish ones[3], marks the transition from false selfhood to true[4]. Now one cannot grasp one's 'self', but one can analyse, influence, encourage or discourage, and ultimately rule one's motives. As wrong motives gradually make way for the One Right Motive, Universal Good[5], the prevailing wrong notion of self gradually melts away. It goes where darkness goes when light shines forth[6].

Of course this 'True Desire' may be more clearly connoted by 'aspiration' or some such term. The *muni* or 'aspirant' of vi, 3 is one in whom the 'true desires' are being quickened into birth.

This True Desire will in its turn fall into two ('truer' and 'truest') according as it centres in Self or SELF, *i. e.*, in the individual immortal soul, or in the common SELF (*sarvabhuta-atma*, v, 7—*cf.* iv, 35, 41 etc...). The latter alone means absolute Salvation, and is the ultimate aim of all *upanishad*-Teaching. The former is dealt with in *BG.*, xvi. It deserves the name of 'far-sighted selfishness' rather than unselfishness. It is the doing of good for the sake of one's own ultimate individual good. The necessary transition from this second stage (Self-ishness) to the third and final one (SELF-ishness) is clearly indicated in xvi, 22. Morality (xvi, 23, 24) leads from the 'lower' to the 'higher', from self to Self. *Upanishad* (the Mystery-Teaching *Chho* III. v.) leads from both self-and Self to SELF. *See Part II.*

1. Emerson's definition cannot be too often repeated; "The *Consciousness* in each man is a sliding scale which identifies him, now with the First Cause, and now with the flesh of his body."

2. xvii, 3. 3. *e. g., loka sangraha*, iii, 20, 25.

4. iv, 38, where *yoga* must be taken to mean *karma-yoga*. There is no other in a Universe of Action (v, 11). *Jnana* and *Bhakti* are but the inner (consciousness and motive) aspect of the same.

5. *Sarva-bhuta-hitam*, v. 25; xii, 4. 6. x, 11.

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Thus Karm Yoga comes to mean, negatively, the elimination of selfish motives. Selfish motives are connoted by the terms *karma-phala* and *sanga*.

Karma-Yoga defined: a Negatively.

Karma-phala, 'action's fruit', simply means personal gain, of whatever kind; *sanga*[1], 'sticking, cleaving, adhesiveness,' means the inability mentally to dissociate one's own separate self from the prospect of consequences, the careful weighing of which characterizes all rational action[2] —the inability to think and plan impersonally.

Thus, not being motived by *karma-phala* or personal gain[3]; acting without *sanga*[4], *i. e.*, impersonally—such the negative definition of Karm-Yoga.

But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is Sacrifice[5], *loka-sangraha*, 'the draw-

b. Positively.

---

1. Verbal root *sanj*, to stick, adhere. Adj. *sakta*, 'stuck' attached.

2. There can be no greater error than to imagine that Karma Yoga means acting without regard for consequences. Such action would be *tamasic*, irrational (xviii, 25), tending to sheer degradation. *Yogah karmasu kaushalam*, 'Yoga [is] efficiency in deeds' (ii, 50). It is not the consequences that we have to disregard, but merely the consequences *to our own self*—an infinitely harder task, requiring gradual mastery of the mind (vi, 36), not recklessness.

3. ii, 47.

4. *a-saktah*, 'detached', ii, 48; iii, 19; iv, 20 where both expressions coalesce in *tyaktva karma-phala-asangam*, 'having cast out the *sanga* (sticking) to *karma-phala*.'

5. *Yajna*, iii, 9, 13, 16; iv, 23, 24, 30,33. *Cf.* ix, 26, 27; xviii, 46.

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ing together of Creation into One[1]; that something positive is LOVE[2].

Now what happens when a man begins to practise Karma-Yoga.

Binding.

Till then he was himself [his limited, personal self] the goal of all his undertakings. He never undertook anything without mentally projecting himself forward[3] as the recipient of the train of consequences conjured up in thought by him. Imagination[4] being the power that moulds destiny, the man imagining the results for himself, predestined himself for the results, fatally bound himself up with the results (whether they were what he had fondly imagined, or not.) And so, causal concatenations of linked events, initiated by him with himself for goal, had constantly to be received, absorbed, neutralised by himself at the other end. No, image exactly expresses this, but a slight stretch of the imagination may enable one to conceive a sort of 'Wonderland' or Dreamland tennis-player sending off endless balls (some fast some mighty slow—yet sure) while wishing to receive them himself in the other court. The force of his own wish[5] wafts him over as if by magic at the right time, so that he is constantly compelled to receive and somehow neutralise (unless he prefers to send them off again . . *da capo*) the impact of balls erstwhile set flying by himself. The man, at the initial moment, through the

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1. iii, 20, 25-26.
2. Read together ix, 11-14, 29; vi, 31; xii 4, 13-19; viii, 22.
3. Through *sanga*, defined above.
4. *Sankalpa*, 'forethought,' vi, 4; 'thought for self,' vi, 24; also iv, 19, of which the first half may be rendered thus.

"In all his undertakings, free
From selfish forethought's moulding pow'r."

5. v, 12.

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'pro-creative[1],' power of his imagination *binds his action, i. e.*, limits the ultimate[2] benefit thereof (as imagined) to himself. It is no free gift of energy drawn forth from inner realms for the uses of the world. Well *his self-bound action binds . . . himself*[3]. That is all. His selfish forethought intercepts his action from the start, and his self-intercepted action fatally intercepts *him*,—for 'better' or or for worse, cloying with sweets that pall at end, or scorching with the hell-fire of merciless self-chosen, self-inflicted pain. "As a man sows, so must he reap."

'He live in vain'

Think of a man engaged in hurling forth continual streams of energy from the centre of a sphere[4] of perfectly elastic surface

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1. *i. e.*, 'Carrying forward', *sam-kip*, the root of *sankalpa*, means at the same time 'to imagine' and 'to determine'. "Is fit," *kalpate* (ii, 15), means at the same time is 'destined,' is 'determined', 'bound', '*pre*destined' (by his own *pre*vious exertion). The same term, in xviii, 53, has been translated ' cannot help becoming.' The moment of *imagining* is the moment of *choice*. Attainment is mere consequence. "But we all, beholding as in a mirror the glory of the Lord, are transformed into that same image from glory to glory." (*Paul II, Cor.*, iii, 18) *Chho*, III, xiv; *Brho* IV, iv, 5, 6; *BG*, viii, 5, 6; xviii, 3. The deeper aspects of creative imagination appear only in the *yogi*, the man who is *yukta*, 'poised', in whom Budhi, the spiritual sense (see Part II) has become manifest (ii, 66; xv, 10, 11). Our Book then calls it *bhavana*, the 'power to cause to be,' *saukalpa* denoting selfish imagination in all three instances cited (iv, 19; vi, 4, 24). Brahmacharya (vi, 14) is ceasing to 'procreate', *i. e.* ceasing to carry forward selfish separate existence mentally, ceasing from selfish forethought (*sankalpa*)—not mere abstinence from sexual intercourse, as usually understood.

2. Good done to others as a mere *intermediate* means to one's own good, can bear no permanent fruit. It reacts on the doer and... is cancelled. It brings him no nearer to his final goal.

3. v, 12.

4. The 'Auric Egg' of the *Secret Doctrine*.

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which surrounds him on all sides and shuts him off both *from* and *in* God's Cosmic Life, just as the membrane[1] shuts the fœtus off both *from* and *in* its mother's organism[2] Whatever he sends forth impinges on that surface and rebounds[3], returns to him to be in part absorbed and thereby cancelled (a lesson mastered), in part sent back, refused, but sure to 'call again' (his partial failure.)

Lower a cylinder into a stream and drop stones in the centre. The waves raised by each stone in turn are intercepted and rebound to where they started from, thence to the periphery once more and back again, slighter each time, until after a few more oscillations they have sunk to rest. But meanwhile other stones have raised fresh waves —an endless complication of ripples crossing ripples, forth and back, a skein close-tangled past unravelling, yet where not a single *loose end* can be found. All starts from him finds him out at last, or soon or late.

Such the *karma* of the selfish[4] man. 'Vain action,' it is called—"He lives in vain[5]."

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1. iii, 38, 40.

2. We may call this his complex, growing, self-imposed notion of himself—the momentry shifting limit mistaken for itself by the self-conscious Essence which it limits.

3. Whether after the lapse of moments, lives, or æons, matters little to the timeless SELF.

4. 'Mis-selfish' would be a truer epithet, for he constantly *misses* HIMSELF; while running after what seems something else. And when he catches it he finds that it is nothing but 'himself,' at bottom: there's no more in it than what he put in to start with—and that was always his, hence scarce worth running after. He is like a dog who, glimpsing something like a sausage, vows to dine off it and after a wild chase, in splendid appetite, closes teeth on...his own tail. He cann't dine off it without dining it off him—a sorry fix.

5. iii, 16; ix 12. Yet not in vain, since selfish action gradually leads up to its own cessation, and that is the surest sign

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Loosing.

Now when the man has had his fill of shallow, narrow 'selfishness,' and grows 'unselfish' (*sympathy* or deeper, broader, more organic *self*ishness the symptom), you may conceive the cylinder as wearing out. The man grows tired of thinking of himself, of planning, calculating for himself, of vainly setting his own self athwart the prospect. His prison must wear out, in parts at first, its purpose served. It must wear out by slow degrees as the winged Spirit grows to ripeness in the shell. Little by little, more and more of that divine, remember, even-*cre*-ative energy (always divine remember, when most abused) is free to pass, to radiate and to mingle with the cosmic Stream.

While the man's energy (or what he was allowed to fancy *his*) was bound by his own selfish 'aura'[1], it hampered him unceasingly, pouncing on him at every turn from every quarter of the seeming-infinite self-consolidated Space[2] that hemmed him in. What could he know of Freedom?

But once he lets his energy pulse freely forth, postulating nothing for his own self as apart, craving nothing, asking nothing, wishing Good all round[3], content to *go on*

---

of Wisdom's Dawn (ii, 11). But quite in vain in the sense that its ultimate result is not what the selfish man expects of it. No man acts selfishly in order to become unselfish, yet that is what the hidden Mover in him is steadily driving at, the while the outer man pursues his loves and hates. Self-cancelling action, one might call it. At the same time it is the gestation of the Power of Divine Act in us. 'Vain' while it continues, yet not vain in that it tends to cease, and must give birth to Wisdom in its death.

1. *i. e.* by his *sankalpa*, by his own mind-created (iii, 34,-37-41) conterfeit of God's Creation, within which he has been living, spell-bound (vii, 13, 15, 27; ii, 52), thinking it to be the Universe. *See part II.*

2. *Brho*, I. iii, 10. 3. iii, 20, 25; xi, 55; xii, 4, 13.

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doing so[1] as long as LIFE lives on,—he grows into a Radiant Centre of Cosmic power. From God his Action henceforth springs—not from 'himself' (he *knows* it now)—to God it sweeps back[2] as a mighty Wave (one amongst many) bearing along with it some of the garnered fruit of æonian cosmic harvests[3]

Whoever sets his Power free has freed himself[4]. This is true absolution; this alone is *being absolved*[5] None but the ungrudging Servant holds the Key to Perfect Mastery[6]. Once he craves no '*other*' wages, God's own SELF *is his*. He need not even ask for it[7]. Truly is the Labourer worthy of his hire! Whatever we may claim, the Master gives[8], but once we cease to claim, he gives... HIMSELF[9]. When shall our clamour cease?

[Again an orgy of metaphors!—Well, the more, the merrier. No simile, let us repeat it, can *express* the truth it hints at. A simile is at best a tool of no intrinsic value. Yet it may serve a precious purpose as a stirrer-up of trains of thought—a sort of worthless stick picked up to stir some priceless mixture. Let it be wiped and thrown away when done with.]

---

1. Tenyson's '*Wages*,' p. 239.
2. v, 16, 17; xv, 4, 5.
3. The consummation hinted at in ii 72; iii, 7, 8, 10, 11, 19; iv, 9, 10, 16, 23, 24, 33; v, 24, 25, 28, 29; xi, 54, 55; xv, 20 and other passage too numerous to be mentioned.
4. The transformation of the aura of the ordinary man into that of the Arhat, in C. W. Leadbeater's '*Man Visible and Invisible*' (see Plates) is nothing but a picture-symbol of this loosing of man's Active Power—rather, of God's Power in Man.
5. See Part II, ', The Forgiveness of Sins" (Index).
6. ii, 64, 65; iii, 7: iv, 39, 41; ix, 26-28.
7. iv, 38.
8. vii, 20-23; ix, 20, 21, 23-25.
9. vii, 18, 19; ix, 22, 28-34; x, 8-11; xi, 55; xii, 4, 6, 7; xiv, 26, 27 etc.

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The Lives and Times.

OF

Sikh GURUS.

AND.

After.

Bacon in his essay on studies says "Histories make men wise; poets witty; the mathematics subtle; moral grave; logic and rhetoric able to contend." The Hindus have been studious students of the above and other abstruse subjects except that of History. To us the whole world and what happened over it was "Maya" and it was worse than useless to give an illusion the honor of a perpetual record. We made the illusions more illusive by turning them into allegory. The indifference to our own History *afortiori*, made us neglect the History of other people we came in contact with as friends or foes. *Abeunt studia in mores:* Studies pass into the character. We were what were our studies, our studies made us learned, metaphysists, mystics, moralists, warriors, heroes, nay they made us everything but practical, politic and patriotic. The Hindoo mind is deficient in those qualities which the study of History has evolved and developed in other nations. Devotion to abstruse studies in the abstract and pious disdain of subjects pertaining more to the things of the world below than to the spiritualistic airy castles above, rendered the Hindus inferior in practical ability to men of lower quality and actuated by much less elevated sentiments than theirs, the neglect of historical studies and the consequent failure to guide our steps in the onward march of human progress in the light of past experience, made us commit the same mistakes, fall into similar snares, tumble into identical traps. Our indifference towards

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practical studies deprived us of an antidote to the overdoses of spiritualism, mysticism, and metaphysics. The result was inevitable. We have been an inert mass of humanity and inaptitude and apathy have been our characteristics. The evolution and progression of other nations is coeval with our involution and retrogression. We fell whilst others rose. Similar and sometimes the same difficulties confronted other nations. They fought and triumphed whilst we struggled and fell. Other nations learned to glory in their success and we acquired the shamelessness to exult in our degradation. We were so passive and spiritless that political disruptions in and around India failed to turn our attention to national advancement. Our hypnotic spirituality induced national torpor. We sought happiness and salvation in the realm of faith and fantasy, in the world of imagination and dream. We drowned ourselves in the divine. We filled heaven and earth with spirits and supernatural non-being, and in the fascinating world of legends, stories and myths; of saints, ascetics and miracles, we forgot the real world of the "Survival of the fittest." We withdrew from real practical life, making the realm of fantasy our fatherland and heaven our home, and allowed other people to cut the ground from under our feet.

Such are the literary causes which account for our easy subjugation by Moslems and reconciliation even with the oppressive rule of fanatic and intolerant tyrants. There were causes many and various, religious and social over and above the literary which made the Hindus feeble, superstitions, disunited and inert. The priestly hierarchy with its hard coils of caste, food taboos, rites and rituals, had literally vanquished and unmanned the sturdy masses. Then came the turn of the haughty oppressors themselves,—the higher castes. These Hindu-hating Hindus unsupported by the masculine masses fell prostrate before the handful of Moslem invaders just as falls the effigy of Ravana when ropes are cut which

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held it. The story of our struggle to stem the tide of Mohammadan onrush shows that higher castes had to bear the brunt whilst millions of the down trodden lower castes remained unconcerned. Almost all our virtues were passive. We learnt the art of obedience and sycophancy in no time.

Our own notions and ideals helped the Moslem invader to tighten the grip and made us a prey to policies and tactics.

We have one great quality—a quality which has stood the test of time and trouble. With wonderful tenacity we have retained, down to the present time, the religion, the institution, the literature, the asceticism, and spiritism, and in short all the forms and theories, which inspired and ennobled our character or crippled and broke the moral and productive force of the nation. No matter how many wars spread death and desolation over the land, no matter how many Muslim conquerors put their iron heel on our necks, no matter how many fanatical despots oppressed us, the Hindoo principles and character survived all changes and *withstood* all oppression, persecution, and attempts at forcible conversion. We possess a force of endurance which could not be broken by any outside power. We bowed under dominion without being broken in character.

The tide of time has swept away the Afghan, the Khilji, the Tughlak, the Lodhi, and a host of minor raiders who ruled and robbed India. The mighty Moghal has passed away. The splendour of his court has vanished, the power gone, and the sceptre broken. Now is the turn of quite a different people to rule over India, incomparable in any respects with the despots gone by. With the advent of British rule in India, there came a change as all things human change. The progressive influence of British rule has developed new and sterling qualities in the Hindoos. Beneficient British rule has made Indian nationality a possibility and

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the Hindus are becoming nationalised. None of the advantages we derive from the present regime equals this one. Unpatriotic Hindus are generally spoken of as de-nationalised. It is more correct to call them unnationalised.

Amidst all the blessings and benevolence of British rule, the Hindus are face to face with problems concerning their very existence. Our inherent passivity and religious social incoherence have become more acute. Our philosophy of fatalism, opposed as it is to individualistic self-assertion necessary to success in the struggle for existence, still stands in the way of the realisation of civic ideals. We have Theosophic Gurus who teach Hinduism to Hindus, and have—very kindly indeed—taken to dozing the over-dozed Hindus with spiritualism, mysticism and white and black magic. Idolatory, hierarchy, caste restrictions, food taboos are mildly encouraged and prevented from being obliterated. Our social degeneracy has developed into the more malignant form of social hypocrisy on the one hand and subversive social vagaries on the other. Our dealings with the rival communities are still marked by a simplicity derived from ignorance of ideas and ideals which sway their minds. Our want of knowledge of their true nature and characteristics has over again exposed our impractical and impolitic disposition. We have not understood the true import of the fact that Indian Mohammadans ceased to be Hindus in Mohammandan times but have turned Mohammadans only recently. We not only ignore but actually sacrifice our own interests, sentiments, and principles to please others. The impolitic Hindu politicians, though adepts in building Nationalistic airy castles, are indifferent to the dangers which beset their own community.

We are not at all ashamed to wish success with all our

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heart to the Christian Missions. It is more notable that Hindus have dwindled more where there are more Hindu politicians. We are deteriorating physically and decreasing numerically. Our food is the most unwholesome and our charity misplaced. Our relative fecundity is the least at present and our brethren are going over to the Cross and the Crescent in numbers. Taking the figures for Hindus, Mohammadans, and Christians under similiar conditions, the death rates are, as a rule in favour of the last two. For the period 1891–1900 the mean death rate of Mohammadans was lower than that of Hindus in the Punjab, the United Provinces, Madras, Bombay and Lower Burma and in Bengal during 1891-1600. In the Indian army, during 1895-99, the mean death rate of Hindus was 8·8 per mille-while that of Mohammadans was only 3. 6. The available records of mortality from plague afford testimony to the greater power of resistance which Musalmans enjoy. The number of Hindus returned in 1901 was less by $\frac{1}{2}$ million than it was ten years previously, and the proportion borne by them to the total popoulation has also decreased. Further we have become too impatient to snatch at political rights without acquiring the requsite qualifications and fitness.

Such are the difficulties with which the Hindus are confronted at present. We are in the whirlwind of rivalry and competition. New and peculiar conditions surround us, silent but subtle forces shake us. We must compete and rival or suffer even our physical existence to be wiped off the surface of India. If this happens at all, it will happen, not through any policy of the rulers or the jealousy of the rivals, but through the faults and failings of Hindus themselves.

Hindus must be wise in time. They must acquire that sort of wisdom which the study of History has imparted to other nations. The literary cause is the most

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potent cause of our fall. We must remove that cause first by taking to practical studies and especially to History. If the Hindus would tide over their present difficulties, if they would hold their own under the stress of rivalry and competition, if they would maintain their position and honour as the foremost community in India, they must know themselves and the people they have to deal with.

We have a History but we do not study it. In spite of our neglect, it has been growing on. It is intertwined with the history of other nations and is written by non-Hindu hands. We should detach and separate it, and write it ourselves. It is hoped better hands will do it. I contribute to the knowledge of Hindu History by writing an essay on the "Lives and Times of Sikh Gurus and After" confident as I am that such humble efforts will encourage the study of History among the Hindus.

II

The times in which the Sikh Gurus lived and preached and the Sikhs rose and fell, extends from 1469-to-1840, a period of 380 years in all. This short space of time is the most interesting period of Indian history. During this period the Mohammadan power touched the highest as well as the lowest mark in strength and extent. During this period the Hindus re-asserted themselves. Again it was during this period that the British entered the arena, and gave the final kick to the Mohammadan suzerainty.

To understand the lives and times of the Sikh Gurus aright, we should have knowledge of the influences which made, and the forces at work on, the Hindu Society of those time. Accordingly I will pass in rapid review the stages Hindus had passed through, and notice the salient points necessary to be borne in mind about the then state of things.

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Budhism had spent its force and was almost a nullity at the end of the 5th century A. D. The process of deifying the great Reformer had gone on for centuries. The worship at first accorded to him was emblematic, the imprint of his feet and the image of the tree under which he was supposed to have entered the state of supreme wisdom were set up as objects of adoration. Shortly after, Buddha, represented as a god, got a place in the temples. At first he was represented alone, or nearly so, then by and by he figures along with other gods, the creatures of sacerdotal imagination. He entered the Hindu Pantheon, and gradually lost in the host of gods, came finally to be regarded as an incarnation of Vishnu. The above fact is apparent from the study of Budhistic monuments.

The process of idolizing the Reformer is the indication of the morbid changes Buddhism was undergoing withal. The Royal support and the ardent efforts of the mighty Asoka which are the potent cause of the rapid spread of Budhism far and wide, are also strong factors which caused the decay. The royal favours brought in the time servers, the hypocrites and double-faced men. The nominal converts produced weakness in the Budhistic movement for reform. Every relaxation of the thorough-going position, decline from the old stand-point and approximation of the Budhistic views to the ideas, which were the object of reform, were welcomed by the nominal adherents. Gradually the margin of difference faded away and the Budhistic reform lost its point. The decay brought on the inevitable demoralisation. Swarms of sluggish monks and nuns infested the country. Their vapid lives vitiated the pure spring of revitalizing and invigorating ideas started by the Reformer. The bad converts and the worst preachers marred the movement, and deprived India of a vitality the loss of which proved fatal to her. A similar process, *interalia*, overwhelmed Sikhism, and [in different colours

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under the changed circumstances may now be observed shadowing the Arya Samaj after its existence of 30 years only. This point will be dealt with later on at its proper place.

Budhism in India at its best was but a veneer and the older Brahmanical and Jain religions continued to claim multitudes of adherents. In the matter of religion and social structure, the mass of the people may be said to have been the same. In fact, social reform formed no part of the Budhistic propaganda. Its slow absorption into the older creeds, let loose the abuses Vedic Hinduism had fallen a victim to. There was anarchy in religion and society as it was in the land. The power and wealth of Magadha had declined before the 3rd century A. D. and when the Guptas shifted the centre of their kingdom westward, the greater part of eastern India passed into the hands of the Aryanised aboriginal tribes. The Aryan element was also overthrown in Western India. The Indo Scythians had established themselves from Peshawar to Muthra, while Parthians ruled in Gujrat and on the lower Indus. When they were becoming assimilated to the indigenous population, the White Huns burst through the western passes, overran the country, worsted the Gupta emperors and threw everything into confusion. The shock of barbaric invasions dislocated the ancient polity and all historical unity disappeared. Southern India had all alone been Dravidian to the core in the matter of religion. Budhism had not touched even the fringe of the people's life. The Andhras, the Pandayas, the Cholas, the Cheras, the Chalukyas, the Pallavas, and the Rashtrakutas made the Peninsula a battle field for centuries till their own end. In the beginning of the 6th century A. D. Northern emperor, Harshvardhan made war on Pulicsan II, the paramount lord of the south. When Harshavardhan died (650, A. D.), Northern India lapsed into a state of feebleness and anarchy and the South went on wea-

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ening itself by unceasing mutual hostility until overwhelmed by Moslem power.

Submerged in the East, overwhelmed in the West, with anarchy in the north and confusion in the South, the Aryan element was powerless to check abuses or resist invasions. This state of things lasted for nearly five centuries from the arrival of the Huns (480 A. D.) involving a period of complete anarchy from 650 to 950 A. D. During this period of anarchy and confusion, all the bases of Neo-Hinduism were firmly laid. The indomitable priest with his ceremonials, personal sanctity and privileges, recommenced noosing the people on the coils of caste. Enervating and demoralising ideas took hold of the peoples' mind. Kapalikas, Saktas, Bhairvas and a score of other devilish creeds overran the country. The faithful performance of the daily and periodical rites came to be considered the end and aim of religion and the means to the attainment of salvation. This Budhistic and Jain art of sculpture laid in stone the foundations of idolatory. The theological and philosophical fertility and idolatrous tendencies of our mind evolved Shiva and Shivism and, later on Vishnu and Vaishnavism out of the Budhistic Hinayana doctrine. The conception of Narayana or Vishnu, which finally took the shape of Krishna, was made the basis of a state religion by the Guptas. The Narayan symbolism and Bhagvata or Pancharatra cult was carried to the South by the Vaishnavite emigrants—Alwars of the South—from the banks of Jumna and other parts of the north early in the Gupta period. Tirumangialwar, the last of the Alwars, was a contemporary of Tirugnana Sambandha the Shaive, and of Narsingvarman II. the Pallava king (625-645 A. D.), of Kanjivaram. The Shaive and Vaishnav notions were most congenial to the Dravidian South where there was no end of household and local deities. North and South exercised a reciprocal influence on each other and at the time of Sankara's birth

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(788 A. D.), the whole country was drenched in idolatory, bound in chains of caste, divided and subdivided in sects and communities with food taboos and marriage restrictions. Next to Alwars, mentioned above, whose period in the South extends from the 2nd century to the 6th century A.D., stands the galaxy of learned Acharyas. The Acharyas represent the intellectual as the Alwars do the emotional side of Vaishnavism. The Acharyas followed the Alwars in upholding caste, and sanctity by birth, contemplation of the personal forms of the Deity, invention of idols and images, working up stories of incarnations, services at temples, support of the hierarchy and the evolution of Gurudum. To the above, the Acharyas added philosophical speculations and subtlity of reasoning. The greatest and most notable fact about the Acharyas is that they reconciled the highest and the subtlest intellect to the grossest idolatory and inhuman social tyrannies. A most strange conjunction it seems. The Acharyas superposed sects upon castes and their love of parading hair-breadth differences and of having a distinct following, gave rise to disputes and schisms as time advanced.

His enchanting lyrics in praise of Mahadev and Parwati and his fervid outpourings to Krishna and Lakhsmi reveal the great Sankara an idolator to the core. He allowed images as well as formless forms to be enshrined in temples, selected Siva as the truest type of God, and established ascetic orders and monastries. Sivaism and Vaishnavism are contemporary phenomena and in working and general effect are similar except in name. Other personages who came after Sankara, saw the Deity in Vishnu and took up the cult of Alwars. Nathamuni (9th century), Yamnachary (beginning of the 10th century), Ramanuj (born 1017 A.D.) Parasar Bhat (born 1074 A.D). Lokacharya, Vedantdesi (present in the sack of Srirangam by Malak Kafur in 1310A.D), Madhavacharya, the celebrated minister of Vi

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jayanagar, and many more scholars of note were staunch Vaishnavites. They degraded the Supreme Being by attributing to Him form and qualities. Ramanuja was uncompromising in denying the privilege of Vedic study to Sudras and women. He addressed Brahmans only, and established a Brahman fraternity in imitation or, to speak more correctly, in opposition to the four Mutts of Sankara. A consequence of monasticism is tacit obedience to the injunctions of the Head of the institution. The doctrine of Parapatti—surrender to God—inculcated by Ramanuj, soon degenerated into the absolute surrender of Tan, Man & Dhan or body, mind, and wealth to the Guru. Lokacharya in his Vachan Bhushan advocated the surrender to one's Guru as an efficient means of salvation, and emphasized the doctrine of Grace by asserting that the acts of Bhâkats are indifferent and that those who have experienced the effects of Grace can sin no longer. Gura-worship, doctrines of Grace and Surrender and the ascribing of divine origin and powers to the Gurus minimised the sense of responsibility, begot familiarity with sin, destroyed independence of thought and action, crushed the spirit of self-reliance, and encouraged veneration for men unmeritorious and undeserving.

Such causes gave rise to voluptuens sects as Vallabhcharies, the founder of which was born in 1749 A. D. in Telingana and settled in Muttra. The object of their worship is Krishna and his *gopies* and their gospel, the rhapsodies of Gita Govinda, whets the appetite for licentiousness. Chaatanya (1495 A. D.), the founder of Bengal Vaishnavite sect of that name, had set up Radha-Krishen as the object of adoration. Another chief Vaishnative sect of the North. is that founded by Ramanand who lived early in the 15th century. Ramanand, having been outcasted by the Ramanuj sect, for infringement of the rules regarding bathing, eating, dressing and marking, migrated to the North and established a Muth at Benares. He set up Rama instead of Krishna

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as an object of worship, advocated Bhakti and attempted to discard social distinctions. The last feature appears to be due to the influence of Mohammadanism which had begun to tell by this time. The action and re-action of Mohammadanism and Brahmanical creeds had commenced. Kabir (1450,) a Mohammadan disciple of Ramanand, assailed the idolatrous worship practised by the Hindus as well as the sphistications of Muslim Doctors. To him Rama was a spirit, and they that worshipped him must worship him in spirit and truth. Next to Kabir comes Nanak (born 1669 A. D.), who worshipped none but the God almighty.

To be continued

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The Advent of the Redeemer.

(II)

In the first part of this article we tried to show that Swami Dayananda Saraswati was the Redeemer or the Jagat-Guru who reconciled religion with science. We will now quote a few texts (*mantras*) from the Vedas and thereby prove that the Vedas are neither "the hymns of the simple shepherds, nor "the babblings of an infant human race sunk in primeval ignorance and barbarity," but "the repository of all true knowledge" and "the fountain-head of religion and science." For, it should be remembered, that "true science and true religion are twin-sisters and the separation of either from the other is sure to prove the death of both. Science prospers in proportion as it is religious and religion flourinshes in exact proportion to the scientific depth and firmness of its basis."

And first of all we give the three famous Vedic texts *scientifically* interpreted by the late lamented Pandit Gurudatta Vidyarthi M. A. whose learned expositions, won the unstinted admiration of the foremost scientific men of his day.

Vedic Texts.

No. I.

The Atmosphere.

वाय्वायाहि दर्शमेते सोमा अरं कृताः । तेषां पाहि श्रुधी हवम् ॥
ऋ० । सू० २ । मं० १ ॥

Exposition.

"There is nothing which so beautifully illustrates the bounteous dispensation of Providence in nature as the atmosphere, which surrounds our earth to a certain height

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all round. This gaseous envelope, which is elastic and at the same time so rare, is especially characterised by its lightness, which renders it amenable to the influence of disturbances even the slightest.

Imagine a huge mass of iron lying inert, say, in one position, and suppose a heavy stone or a dense ball dashed against this grotesque ball of iron, and see what follows. You will see sluggishly the grotesque mass obeys the impulse, how reluctantly, as it were, the idleness parts with its inert condition to be alive with the activity of the impinging stone. What a wide contrast does the atmosphere present to this inert mass. Each molecule of the air, on account of its lightness and elasticity, so readily succumbs to all forces from without, so mechanically multiplies the impulse, as it were, by its mobility, that even the slightest tremor first communicated to it sends it dashing along the free path of molecules in air, until it wants a fresh encounter with another molecule. This molecule, like a waiting position, immediately stands up and proceeds on its errand. The next molecule obeys the first and the third obeys the second and so on. Only a few moments elapse, (not more than five or six seconds), in the twinkling of an eye, when a vast tract in the expensive ocean of air,—a tract of almost a mile in area, 5 times 1,100 feet long,—is furrowed over with ripples of exquisite beauty. Just imagine how sensitively delicate the molecules of air must be. There is not a faint flutter of wings, not a noiseless breath that ever escapes and does not furrow tracts upon tracts of air with exquisite waves.

Tremors are thus communicated with gigantic velocity by this mobile air. The invisible artistic designs into which the molecules of air are thus cast, are only beautiful beyond description. A genuine transcript of the true state of things are the words of the poet Emerson :—

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"Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it craves the brow of beauty there,
And the ripples in rhymes the oars forsake."

It is on the mobile wing of air that the fragrance of of flowers, the odour of essences and the effluvia of substances are wafted to immense distances, creating a diffusiveness that blends motion into uniformity and harmony. Is not then a *light mobile, tremor-communicating effluvia-carrying medium,* a better and more exact appellation for this masterly creation of the Architect of nature than the ugly, unmeaning, inexact and half articulate word *air*. It is exactly this sense, italicized in the above lines, which the Vedic word *vayu* conveys, the word with which the *mantra* quoted above begins. *

We have seen what the physical properties of the molecules, which compose the air, are. Let us now consider the phenomena which it gives rise to. The rays of the sun falling upon the earth, heat the layers of the earth which in their turn heat the layers of air in contact with them. These layers of air when heated become lighter and ascend. Colder layers of air rush in to fill up the vacuum created by the ascending hot layers of air, are heated in their turn, rise and make room for the advent of other similar layers of air. Thus a rapid circulation of heat goes on, which gives rise to currents. Of exactly similar nature are all the winds that blow. From the same cause originate those north-easterly and south-eastern winds known as trade winds. The portions of earth near the equator always receive a greater quantity of heat from the sun than others do. The layers of air in contact with those por-

* Vayu, derived by the Nirukta-kara from the root *va,* to move, to carry odoriferous matter, or from *vah,* to communicate tremors, is always moving in the form of currents; and is the cause of extension, of vision and of other appearances.

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tions of earth rise, and colder air from northern and southern quarters rushes in toward the equator, and coupled with the rotatory motion of the earth gives rise to north-eastern and south-eastern winds. Firstly, then, we find that the air is always circulating and giving rise to currents in perpetual motion. This *vayu* then, *ayahi* is always moving in the form of currents.

Next see what effect it has in modifying the phenomena of light. The rays of light, that traverse through solar and interplanetary regions, ultimately strike upon the highly rarefied layers of air high above in the skies. In passing from vacuum into air, these rays of light deviate in their course, and pursue a bent directien on account of refraction. Had the lower layers of air, through which these rays have to pass, been of uniform temperature, once having bent in its course in contact with the first layer of air, the ray of light would have then pursued its course undeviated in air. But meeting with layers of air of different temperatures and therefore of different densities, it is, at each step that it advances, a little refracted again and again, so that these rays, having passed through all curious paths, all zigzag ways that it is possible to imagine, ultimately meet terrestrial objects, including the eyes of man, and there excite vision. How wonderfully it modifies and extends the range of vision will then be apparent. Even the most delusive appearance known as " the mirage," that is often seen by travellers in the hot sandy deserts, is due to the reflection and refraction of light at innumerable surfaces presented by the heated layers of air. It is through air, then, that we are able to see not only in the direction of the source of light, the sun, but in all other possible directions. If thus extends the range of our vision. It is also due to air that such delusive phenomena or appearances as the mirage start into vision. Our atmosphere, then, besides giving rise to currents, extends

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the range of our vision and is the cause of phenomena like the mirage. Hence it is, that we have in the Vedic *mantra* quoted above, the word *darshan* i. e. the cause of extension of vision and of other appearances.

Another and a very important part which the air plays in the economy of nature is the purpose it serves of the maintenance of the vegetable world. Always then is a certain quantity of carbonic acid present in the air, which, however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds. The trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air. The leaves of plants possess a kind of substance called *chlorophyl* which, in the presence of light, decomposes the carbonic acid gas present in the air. The carbon which results from this decomposition is assimilated by the plants and the oxygen is set free. This oxygen freed from carbonic acid, so to say, is what animals inspire. Animal life is maintained by the continuance of animal heat, which is due to the combustion of oxygen with carbon of the animal frame. Thus all animals inhale oxygen and exhale carbonic acid, whereas all plants absorb carbon of the carbonic acid. Air thus stands a common vehicle between the vegetable and the animal kingdoms. Due to these causes, all plant and animal life depends upon the presence of air. Not only is air necessary for the existence of plants and animals, but also necessary for the maintenance of dynamical equilibrium between these two classes of organic nature. The word *soma*, used in the Vedas, means something that springs out of the earth, and especially designates the vegetable kingdom which, as such, is necessarily dependent upon the soil from which it springs. Hence we have *soma arankritah tesham pahi,* in the Vedic *mantra,* meaning thereby that the atmosphere furnishes the plants with air and food, and preserves the

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equilibrium between the vegetable and the animal kingdoms.

Another fact worth noticing in discussing the phenomena of air is that it is the vehicle of all sounds. Man has been often called a speaking animal; and, no doubt, the capacity of speech distinguishes man to a very great extent from other members of the animal kingdom. Now this speech, which, in this sense, is at the root of our advancement and civilization, essentially consists of articulated sounds, the utility of which would have been entirely marred, if there had been no air. Air, then, is also a vehicle of sound, a fact which is mentioned in the *mantra* in the last two words, *shrudhi havam*, it makes our sounds and all others, as well, heard."

No. II.

Composition of Water.

मित्रहव पूता दक्षं वरुणं च ऋषादसम् । धियं घृताचिम साधन्त ॥ ऋ० मू० २ । नं० ७

Exposition.

The word *rig* signifies the expression of the nature, properties, and actions and reactions produced by substanes. Hence the name has been applied to the Rig Veda as its function is to describe the physical, chemical and active properties of all *material* substances as well as the psychological properties of all *mental* substances. Next to a knowledge of things comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence Yajur Veda comes next to Rig Veda the meaning of Yajur being application. It is upon this double principle of liberal and professional (or technical) education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur, is based.

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Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology which are but gross and corrupt distortious of Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal has been altogether lost sight of in the Puranic mythology, and like every thing else has been contracted into a narrow, superstitious sphere of shallow thought. The Vedas, instead of being regaded as universal text-books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom,—the Puranic mythology,—the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The *rig,* now implies a collection of hymns and songs in praise and *description* of various gods and godesses; whereas, *Yajur,* now, stands for the *mantras* recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

Let us not, however, altogether forget the original distinction. There is much in it to recommend itself. The mantra at the top, which has been taken from second Sukta of Rig Veda, is cited here as a sample to justifiy the views entertained by the Aryas will respect to the Rig Veda.

This *mantra* describes the process or steps (*dhiyan*) whereby the well-known of liquids, water, can be formed by the combination of two other substances (*ghri tachim sadhanta*). The word *sadanta* is in the dual number indicating that it is two elementary bodies which combine to

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form water. What those two elementry substances according to this *mantra* are, is not a matter of least importance to determine. The words used to indicate those two substances are *mitra* and *varuna*.

The first literal meaning of *mitra* is *measurer*. The name is given to a substance that stands, as it were, as a measure or as a standard substance. It is the measurer of density, or of value, otherwise known as *quantivalence*. The other meaning of *mitra* is "associate." Now in this *mantra, mitra* is described as an associate of *varuna*. It wlll be shown how *varnua* indicates oxygen gas. Now it is well-known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen; hence it is that it is described as an associate of *varuna*. Many other analogies in the properties of *mitra* and *hydrogen* go on to suggest that what is in Vedic terms styled as *mitra* is, in fact, identical with hydrogen. Mitra, for instance, occurs as synonymous with *udana* in many parts of the Vedas, and *udana* is well characterised by its lightness or by its power to lift up.

The second element with which we are concerned is *varuna*. *Varuna* is the substance that is acceptable to all. Its the element that every living being needs to live. Its well-known property is *rishadah*, i.-e. it eats away or rusts all the base metals, it burns all the bones &c, and physiologically purifies the blood by oxidizing it, and thereby keeping the frame alive. It is by these properties that *varuna* is in general distinguished; but it is especially charactenized there as *rishadah*. No one can fail to perceive that the substance thus distinctly characterized is oxygen gas.

Another word used in the *mantra* is *puta daksham*. *Puta* is pure, free from impurities. *Daksha* means energy. *Puta daksham* is a substance, pure, possessed of kineti

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energy. Who that is acquainted with the kinetic theory of gases, cannot see in *puta daksham* the properties of a gas highly heated?

The meaning of the *mantra* taken as a whole is this:—Let one who is desirous to form water by the combination of two substances, take pure hydrogen gas highly heated and oxygen gas possessed of the property *rishadah*, and let him combine them to form water." It would, no doubt, sound strange that long before Cavendish performed his experiment on the composition of water, or long before oxygen and phlogiston were known to the philosophers of of the west, the true philosophy of the composition of of water was recorded in the Vedas and perhaps understood by many philosophers of the east."

Let not any of our readers imagine that the interpretation of the Vedic *mantra* given above is purely an imaginary production of the brain of the writer. The above interpretation is, infact, based upon some already existing commentaries of the Vedas, and there is enough either in ancient commentaries or in that of Swami Dayananda to suggest this and similar interpretations of all *mantras*.

No. III.

Grihastha.

A Scientific emposition of Mantras Nos. 1, 2 and 3 of the 50th Sukta, 10th Anuwak, first Mandal, of the Rig Veda bearing on the subject of house-hold.

उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशेविश्वाय सूर्य्यम् ॥ १ ॥

Exposition:

"Before I begin an exposition of a few *mantras* of the 50th Sukta of Rig Veda bearing on the subject of

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Grihastha, let it be remarked in due justice to ancient *rishis*, who lived in days when Vedas were better understood and more sincerely, honestly and truthfully revered than the Bible, the Zendivastha and the Qoran are now-a-days—yes, let it be remarked in justice to those *rishis*, that to their minds many of the obvious and more recondite forces of nature were the ladders by which they rose from the lower depths of material objects to the celestial heights of divine contemplation. Their thought familiarly climbed upon the ladder of physical forces till a glimpse of the divine was obtained. Invigorated with the light thus received, it as easily retraced its footsteps to share the bounty with their fellow-brethren, the whole race of mankind. Let me observe that, whilst I speak in this strain, I am giving expression to no vague indefinite ideas of my own, to whisperings of erratic chaotic imagination. These are no words of flattery offered as sacrifice at the altar of national conceit, prejudce or custom. They are rather honest but imperfect expressions of the sublime lives which *rishis* no doubt lived. But more sublime and astonishingly charming was the state of those four *Rishis*, Agni, Vayu, Aditya and Angirah—living in the beginning of creation, whose faculties were, according to the beliefs of the Aryans, illumined by the light of the Vedas. The dizzy heights to which the thoughts of those *rishis* soared but with no giddiness; the meandering labyrinths through which their intellects traced the unity of the divine design, quite unperplexed and not fatigued, but rather cheered and invigorated by the effort; these are facts, which we—innocent darlings of the nineteenth century, the era of civilisation,—we darlings fed in the lap of material science, nourished by the milk of ponderous truths, discovered by elaborate ratiocinative and inductive processes, and supported by the carbonaceous aliment of isolated facts and nitrogenous edibles of constructive theories and hypotheses, cannot easily conceive. The truth-loving, poetical, beauty-

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admiring temperament of these *rishis* is far removed from the money-loving, practical, use-admiring callous minds of moderns. No wonder, then, that we should find so very few expositors of Vedic lore in this era of research and activity. Truth with sectarian ignoramuses and religious prejudice spectacle—wearers may be measured by the number of its adherents or votaries, and well might Christians argue that their overwhelming number in the world is a proof that Christianity is the dispensation destined by the Divinity to prevail over the world. But far different is the case with Vedic truth. It is *perennial.* It is not the birth of to-day or yesterday just as other religions are. The measure of Vedic truth is not its power to grow and spread, but its inherent power to remain the same, ever to-day and and to-morrow. "Men and parties, sects and schools are but the mere ephemera of world's day. Truth, high-seated upon its rock of admant, is alone eternal and supreme."

It was this truth of God and nature that was given to the primitive four *rishis* to comprehend. Justly, may our uninspired eyes roam about in vain from here to there, from rocks to vegetables and from vegetables to men to detect unity; but the inspired minds of the four *rishis* could only perceive the unity of the Divine mind in every thing. The minerals, the vegetables and the animals were to them but one book, in which they read but the power, the justice and the wisdom of God. Owing to the sublimity of revelation, were foreshadowed before their mind's eye landscape-paintings of human institutions, achievement and aspirations in a long distant future, and in all these, they saw the spirit of the Father brooding with paternal care over eternal designs for the happiness and benefit of His children. Reader, imagine yourself once in this exalted condition. Then alone are you in a fit position to grasp and understand the deep meaning of the Vedic *mantras.*[3] This deep meaning is

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everywhere spiritual, there is a fine and very sublime link between *mantra* and *mantra* which can be perceived in such moments of exaltion alone.

We must bear in mind that the internal is always the more difficult to grasp. The modern scholar, whose powers of the senses have been well trained to observe and carefully note the phases and changes undergone by physical phenomena may not find any connection or coherency between mantra and mantra. To him the Vedas may be mere collections of isolated prayers to deified forces of nature including wind and rain; but to an earnest, truthful inquirer, who has entered the exalted condition I have above described, there is that logical coherence and philosophical regularity in the sequence of the *mantrs* which can only be called *divine*. In this spirit should we study the Vedas, a sample of which is presented by the 50th Sukta.

I have before said that the universe, as construted by the *rishis*, is a ladder along which the inspired mind rises to the contemplation of the divine. This exactly is the subject matter of this *mantra* of the 50th Sukta of Rig Veda.

In a dark, rainy, stormy night, in an hour of stillness and dead slumber, a thief entered the treasure room of a peaceful family, and stole away all precious metal and property, and in the mad joy of his possession ran aback over twenty miles of wet ground, and betook himself as quite safe from the grasp of the owner. But the light dawned, and the owner awoke in full cousciousness of his stolen property. Fearlessly and resolutely but in entire calm of his mind, he began the track and slowly but surely reached the rendezvous and seized the thief with the treasure which he had appropriated. This is but mere analogy. I have nothing to do with the stealth and the property, but with

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the indelible, unmistakeable foot prints, not of a thief, but of the Creater on the frame of the universe. The wise man, who has his intellect illumined by universal सजोषः धीः रार bent upon finding out the *first cause,* begins his inquiry, and slowly, but steadily, tracing nature back to its source, halts at God. There, the inquisitive and penetrative faculties of the intellect are cooled to satiation, and lie in peaceful repose in the enjoyment of the treasure thus found. To such a mind, what are the different objects of this universe? They are the footprints of the Deity, the postmarks tracked by the divine rays of wisdom along their path of action. They are just as the Vedic *mantra* puts it, केतवः the flag signs, track-beams, the design types which point with one voice to Him (त्यम्) from whom all knowledge has proceeded (जातवेदसम्). He is the eternal Sun that ever shines (देवम्). He it is who makes us see this grand panorama of the universe (दृशेविश्वाय सूर्य्यम्) So also is the case with the sun of the material universe. Would you see the variegated objects of nature? Study, then, the sun beams playing amidst wonders of space, and see what they lead you to. They lead us to the globe of the sun, who is truly the cause of all we see; for, not only has all the matter of the planetary system proceeded from the sun, but the very light which reveals to us the existence of the material objects in their diverse forms and colours, points to the sun as its source and fountainhead, Would you, then, see the universe? Then observe that the universe points you to the wonder of the planetary system, the sun. Would you enjoy your term of earthly life in peace of mind and happiness perpetual? Observe, then, that the entire happiness of the world points out the sacred institution of *marriage,* of *grihastah,* the institution where alone the filial, the paternal, the fraternal and conjugal affections are cooled to satiation; for, from pure, truthful, affectionate and wisely conducted marriages alone can happy progeny flow into the world. This is the

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three-fold sense of the Vedic *mantra*. It points to God as the fountain of all causation, to the sun as the source of all the planetary world and its chromatic wonders and to the sacred institutions of marriage, the source of all bliss.

अदृश्रमस्य केतवो विरश्मयोजनां अनु । भ्राजन्तो अग्नयो यथा ॥ ३ ॥
अपत्ये तायशो यथा नक्षत्रा यंत्यक्तुभिः । सूराय विश्वचक्षसे ॥ २ ॥

I come now to the second *mantra* of the same Sukta. I have mentioned that happiness on this earth, can only he secured by *rightly conducting the sacred and divine institution of marriage*. I need not speak here at length on this subject, but it will be well to point out that all attempts to regenerate our society in any other direction are merely fruitless. Do you ever expect a heroic, Swami-like, intellectual progency from the present marriages contracted in an unnatural age by parties forced by unnatual compulsion of parents into these contracts? To expect this is to expect an impossibility. Teaching and preaching education and consociation can mould the superficial or the eternal character of man, but strike ineffectually at the deeper and more permanent character, the hereditary or the constitutional character, which flows with our blood, which we have drunk in with the very milk from our mothers, which we have inherited with our very bones and nerves, blood and muscles. Believe it, then that the true cure of the evil that exists in our society is the physiological cure, the cure that strikes at the very root of the disease of our society, the cure that professes to mould the individual and society, from their birth, by enjoining the observance of the Divine injunction of pure, truthful, rational marriage, as contrasted with compulsatory, impulsive, formal marriage? What, then, is the law of marriage? What is the observance that can secure health and happiness to society? The answer to the question is imprinted in the indestructible *divine* laws of nature.

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Observe the starry host of heaven, नक्षत्राः, or the moisture-laden ocean of the atmosphere तायवः what law do they: obey? Are they not regular in the succession of the phenomena they present? Regularly after every 24 hours does the starry host of heaven unite itself with night, यंत्यक्तुभिः regularly for 12 hours in 24 does it depart from the society of the, सूराय विश्वचक्षसे Here are suggestions for the married people. Let them reflect over this and chalk out a path of piety for themselves. Again study the atmospheric envelope. What law does it obey? Regularly after every year does the monsoon blow, regularly for six months do the winds continue to take the same direction. These proclaim a lesson for the married. The lesson is for the married parties to seperate themselves invariably during sun light, as the starry heaven disconnects itself from the sunlight for every 12 hours. The second lesson for them is to observe the law of periodicity just as day and night, trade winds and monsoons obey their periodic laws of succession. If these laws were carefully observed, there would flow into the world that happiness and health which were never realized before. Earth would be a beautiful garden to live in, for more attractive and real than the paradise of the Moslems or the Christians, which is all paved with hard gold, with no stuffed cushions to relieve us of its hardness. Compare with this natural, spiritual, physiological marriage, the beastly marriages a countles number of which are being contracted from day to day in our country without exciting the ridicule or even the thought of the reformers. I count upon no responsibility so serious as that of ushering an individual being organised like our own selves into the world. How many are they who feel this responsibiltiy? How few children are there who are born of a wilful, appreciative, conscientions consociations of their paraents? How many of them are the products of lust, blind impulse, and purely fortuitous concourse? These are the things that may well sound

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obscene to many of our delicately constituted readers, but human nature is sacred in every part. It calls for obedience to its dictates in every direction. It is no respecter of creeds or personalities. Let us learn, then, the law of of periodicity, and realize the happiness that is in store for us by virtue of the divine ordination mentioned in these *mantras*.

I do not wish to leave the subject of marriage without impressing upon the mind of my readers another truth which is not the less important, a truth which forms the subject-matter of the Sukta. What language, but the sweet accounts of the Vedas, can adequately express this truth? These are the words of the *mantra*.—

मित्रं हव पूता दक्षं वरुणं च ऋषादसम्। धियं घृताचिम साधन्त ॥
ऋ० सू० २। मं० ७ ॥

"I do not wish to discourse upon an irrelevant topic, but all nature is unique. Truth is all of one type. The digression may be excused. Scientific people believe, and no doubt, upon grounds indubitable that light and heat are eternal associates of each other. Each possesses in its bosom, the essence, the elements, and the power of developing the other. Both are forms of motion; they are vibrations only differing in the frequency of their occurrence. The vibrations occur in the same medium. Light is capable of being reflected. So is heat. Light is capable of being polarized. So is heat. Heat maintains the life of the animal frame. Light maintains the life of the vegetable kingdom. Heat produces the vapoury atmosphere. Light preciptates the cloudy mass in rain and pours it upon the plains. Light and heat are conjugal associates in nature. Heat is warm, light is cold and refreshing. Heat and light are the love and life of the body. They are each other's companious and complements in nature. The gorgeous display of colours, which

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light makes us familiar with, are not less striking than the equally important molecular and chemical changes which heat works out. By heating a body, you can raise it to incandescence, till it begins to burn, by proper means you can entrap light and make it heat our articles and even burn them, if necessary. But see how they proceed from the sun, their common fountain. They proceed in pair. The warm exciting rays of the sun are the भ्राजन्तोऽग्नयः of the Vedic Mantra; the light emitting, colour—providing variegating rays of the sun are the रश्मयोकेतवः of the mantra. How beautifully they are interlocked with each other! Held in each other's embrace, these cloric and spectral rays dart form the sun, and journey on together through millions of miles of gorgeous space to fall on earth, to warm life and illuminate dormant intellect. The arrogant man of science may claim to himself the power of sifting these interlocked, interwedded, embosomed conjugal pairs of rays by iodine filters, alum solutions; but there is no absolute separation, no entire dissevering of bonds. Let us learn a lesson from this. The Vedic mantra enjoins upon us this lesson. It enjoins upon man the duty of learning the lesson of conjugal relation from the heat and light rays of the sun जनां अनु. It inculcates the inviolability of the marriage tie. Let the married couples preserve their sacred relation inviolable and intact, and not frustrate their peace and happiness by adopting the opposite course of free marriages. The designs of the Divinity can only be wrought by the inviolability of this tie. One inviolable marriage conducted according to the periodic law alone is compatible with an acquisition of the true knowledge of the Divine Being. This is the sacred law of inviolability that the Vedic mantra enjoins. But there is another and a deeper meaning of the mantra which should not be last sight of. It is that light and heat permeate through every possible material object of creation जानाप्रविष्टः ॥ जन is the class of created objects. Let us not laugh at this proposition. It

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has the solid bulwark of science to support it. Heat is a motion of the molecules composing the body. There is no substance, of whatever description, that is entirely destitute or completely devoid of molecular vibration. Vibration is the general law. Light is an accident of ether, the luminiferous medium, whose vibration essentially constitutes light. Is there any substance throughout the range of created objects, wherein motion and ether do not conjugally and co.-evally dwell ? Yes even in the same way, the divine essence lives within the very interior of every living soul".

In the Rigvedadi Bhashya Bhumika, the great Swami quotes Veda *mantras* containing the germs of mathematical, physical and mechanical sciences. Even the construction of steam Engines and air-ships is scientifically described.

It will thus be seen that the great Vedic reformer fully succeeded in reconciling Religion and Science. He, of course, made no attempt to reconcile *science* and *superstition* as some Theosophists try to do. He never cared to prove that Shri Krishen lifted the mount-Govardhan, that the prophet Mohammad split the Moon in twain, or that Jesus of Nazareth fed a multitude of men with three loaves and fishes. His logical and scientific mind saw no connection whatever between necromancy, mysticism, magic and witchcraft on the one hand, and "science" in the strictest sense of the word, on the other. In fact, he banished witches, miracle mongers, and superstition—worshipers from the region of Science and showed that superstition is not religion and superstitious religion can never go hand in hand with science.

And how are true religion and true science connected ? "True science and true religion," says Professor Huxley " are twin-sisters and the separation of either from the

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alten is sure to prove the death of both. Science prospers in proportions as it is religious and religion flourishes in exact proportion to the scientific depth and firmness of its basis."

"Science examines into the nature of effects, while religions investigates into the nature of the ultimate cause. Science teaches the relation of man to the outside world surrounding him, while religion shows the relation of man to the Universal Power which sustains that world. Science shows us the manner of self-preservation and self-betterment, while religion inculcates upon us the principles of self deinal, self-sacrifice and self-abnegation. Science gives us an insight into the grandeurs of creation, while Religion initiates us into the mysteries of death and life after death. Science endeavours to mitigate the evil effects of chill penrury, dire destitution and dreadful decay while religion fortifies us against the horrors of anguish and affliction and renders us capable of treating with supreme contempt and intense disdain the worst enemy of man, Death." And what religion enjoins upon us the principles of self-denial, self-sacrifice and self-abnegation better than the Vedic ?

Swami Dayananda did not pretend to found a new religion. He did not teach anything new. His works the Satyarth Prakash (The light of Truth) and the Rigvedadi Bhashya Bhumika (Introduction to the Commentaries of Rigveda &c.) abundantly show that his object was to preach only what the Vedas taught: He is, however, charged with misinterpretting the Vedas. A close study alone can enable a true enquirer to decide how far this accusation is based on facts. The modern commentators have been thrown into the pitfalls of doubt in consequence of very crude and erroneous and rather pre-conceived notions with which they approach the Vedas. They think that the Vedic hymns are so many songs of simple

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cultivators. They cannot rise to the diginity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime ideas about religion. They forget the chief canon of Vedic interpretation, namely, the use of the Vedic terms in the *yougika,* (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas deleased polytheism, henotheism or element worship. Another cause of committing mistakes is that ordinary Sanskirt Grammar which is usually applied cannot be resorted to for understanding the Vedic *mantras* correctly. The Vedas are their own dictionaries. The Rishis studied the Vedas with the help of *yoga*; and the Brahman Granthas and Nighantu embody the results of thier spiritual studies which went hand in hand with that concentration of mind which a *yogi* alone can command. Swami Dayananda was a *yogi* and has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to correctness or otherwise of an interpretation will depend very much upon the proper method to be fixed for interpreting. Commentators fail because the chief canon of interpretation is ignored. Mr. Griffith, had to admit that many hymns are dark as the darkest oracle. Prof. Max Muller had to say "There are whole verses which as yet yield no sense whatever, and words the meaning of which we can only guess." Max Muller had to admit further that "Every word contains something of its radical meaning, names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, not yet as proper names; they are organic, not yet broken or smoothed down." Commentators without *yogic* power could not see the sublime truths contained in the hymns. They themselves were in the dark and found the hymns obscure. Swami Dayananda with his psychical powers fully deve-

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loped could see through the real meanings of the *mantras*. The Arya Samaj earnestly hopes that the time will come when the Swami's commentaries will be universally accepted.

The Editor of the "Indian World" thus pronounces on the future religion of India. "The world is fast passing from the region of Faith to that of Reason. Faith cannot stand, witout theology to back it, or philosophy to support it; Reason needs no props of any kind to stands on its own legs. Whatever may have been the past history of the world so far as religion is concerned, the future is for Reason. When Reason is able to establish her position in the world, theology and philosophy will be swept away from the region of Faith. And as soon as Reason takes the place of Faith, the problem of the future religion of India and of the world will become easy of solution. Reason will stand no miracles, no humbug, no special in cantations, or exclusive revelations. It will elbow out of existence all creeds and formulas of worship, *and admit nothing which cannot be demonstrated, if not practically to the eye, at least to the intelligence of man with the aid of morality and the most approved principles of ethics, Reason will establish the future religion of India.* And in this ideal religion there will undoubtedly be more of the ideals and traditions of Hinduism than of Christinanity. Christianity divested of miracles has no legs to stand upon. *Hinduism divested of its obscurities and idolaty, of its stimulants to worship and emotion, has a large fund of reason to fall back upon.*"

The italics are ours. Now, the Vedic religion revived by Swami Dayananda is truly speaking "Hinduism divested of its obscurities and idolatry," and there is no doubt of its being the future religion of India, nay, of the whole world.

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Let the Theosophists, then, see the error of their ways and accept the Swami as the Redeemer of the world. To expect that another great religious reformer is to come in the near future is to expect an impossibility. Nature cannot possibly produce another prodigy like Swami Dayananda for several thousands of years to come. She is not so prodigal as that.

It now remains for us to show that Swami Dayananda was "one who is not the private possession of any separate religion, but the Light of the world." This will be clear from a single sentence in the Satyartha Prakash which we quote below :—

"We treat the foreigners in the same way as our own countrymen as far as the elevation of the human race is concerned."

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The Problem of Life

A SOLUTION,

Chapter I.

Explanation.

He Who Knows I smell, is the Soul; the nose is the organ of Smelling.

Do. Do. I speak, is the Soul; the tongue is the organ of Speech.

Do. Do. I hear, is the Soul; the ears are the organs of hearing.

Do. Do. I think, is the Soul; the mind is the organ of spiritual vision.

Objects are higher than the senses.
Mind is ,, ,, ,, objects.
Intellect ,, ,, ,, Mind.
Soul ,, ,, ,, Intellect.
God ,, ,, ,, Soul.

There is nothing higher the God. He is the highest goal, or in the language of psychology, the universal Soul.

The senses are the bodily organs, by means of which a knowledge of the exterior world is gained. They are classed into :—

(*a*) Senses of Knowledge or perception as :—eyes, ears, nose, tongue and touch or skin.

(*b*) Senses of action as :—the two lower orifices *i. e.* the organs of excretion and generation, speech, hands, and feet.

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The duty of *senses* is to aim at objects.

Objects are things tangible aimed at by the senses. In the language of philosophy they are classed into non-specific and specific. Objects non-specific are the five elemental rudiments which spring from self-consciousness, namely the rudiments of sound, touch, form, taste and smell. They can be perceived by divine beings alone, or the Higher self or Ego. The five gross elements, namely fire, air, earth, water and sky or ether are said to be specific and proceed from the five elemental rudiments; fire from form, air from touch, earth from smell, water from taste, air from touch, and ether from sound. The gross elements are thus the objects of perception for human beings. Objects specifie have bodies, subtle and elemental. By subtle we understand the ego, while elemental bodies are organic and inorganic.

Mind * is the active faculty which thinks, and is the elemental power emanating from the combination of certain material forces inside the system, especially

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* "What mind is to the microcosm, *Maya* (illusion) is to the Macrocosm. The word maya consists of two syllables, *Ma*-not and *ya*=is, *i.e*, not exists, yet exists, as the water in the mirage, though not existing, yet appears to exist. One who wishes to understand *maya* must understand mind which is a counterpart of it. The potentiality of both *Maya* and mind is of the same kind. As *maya* with its incomprehensible power creates the universe out of nothing, so does mind by its incomprehensible power of imagination create both the moral and phenomenal worlds. Mind is therefore as great a factor in this world as *maya* is in the universe. *Maya* is illusory, so is also mind. *Maya* possesses three attributes *viz* goodness, activity and solidity represented by the qualities of *Satwa Rajas*, and *Tamas*, so does mind possess the self-same attributes or qualities, as *maya* is subject to the three states of consciousness, birth, existence and death so is also mind. As *maya* is possessed of the nature of *vikshepa* (creating doubt) and *Avarana* (hiding or

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from the heart, the central organ, where all physical forces concentrate. Mind is this concentrated force, and the supreme ruler of the senses. It is something like electricity, but swifter and more active. It has more attraction than even gravitation, and has also the power of retraction.

Electricity and gravitation both are physical forces, unseen, yet known as mind is. Mind is not universal, hence it cannot approach Spirit. Like electricity and gravitaion, it is not distant from matter, and flows out in a current, yet contracts at will.

During sleep, the senses are temporarily deprived of their respective Offices. It is the cessation of work of the senses that brings the whole system to a stand-still for the time being.

In case the sleep is sound and dreamless, the mind shines within in pristine glory, in as much as all drifts of senses merge in the heart, and find no outlet, and the body gets complete rest.

If otherwise is the case, the mind, with all its attendants forces, finds it way out and dreams all sorts of dreams, and the body finds little or no rest.

Thus mind has the option of either staying in, or roaming about, during sleep, and in both these conditions the Divine Essence continues to be the staying power of the mortal frame, for if mind be the spirit or a portion thereof, its temporary absence, during sleeping hours, would mean death of the body, and commencement of putrefaction consequent thereupon. Such is, however, not the case, and since there cannot be two spirits, mind can neither be a spirit as whole nor as a portion there of.

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covering), so is mind. Therefore one should know mind in order to know the real nature of *maya*. This is a much easier way of knowing *maya* than keeping for ever beating about the bush in pursuit of the *Nirguna* or *Saguna* Brahm."

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"A strong body has a strong mind" is the *vox-populi* suggestive of the close relationship existing between body and mind. A person, when dead drunk, or in a fainting fit, loses all-consciousness, for when the body is restless, and loses its balance; the senses too, in immediate connection with it, become restless, in fact they lose their indentity, and the mind, like the reins applied to the horse-like senses, is rendered restless, in proportion to the restlessness of the senses. The activity or inactivity of the mind is thus dependent upon the activity or otherwise of the senses, which, in their own turn, solely depend upon the condition of the body. This again solves the problem of mind having more affinity with matter than with spirit. Thus mind is that rational faculty in man which exists between matter and spirit. When it is allied to matter, it partakes of all material sensation, agreeable or disagreeable, but when it is inclined towards spirit, it, no longer, remains subject to material sensations. Hence mind is not matter, but something coming from it, as flame from fuel, fire-like soul being the medium. It is thus more a matter in electric form than spirit or the essence thereof. Like spirit, however, the mind is both active and inactive. As an active agent it runs after vain desires and passions, and is *destructive*, while in a state of inaction, it concentrates and finds Eternal Bliss, and is *constructive*.

Intellect in the faculty which knows, understands or reasons. It is the medium, and not the agent, of discrimination. It begets self-consciousness.

Soul is the colourless, timeless, spiritual, rational and immortal essence. Behind the five elementary rudiments, as has been said elsewhere, He lies as *something* that is indescribable, because unseen and unknown. He is unchangeable, All-pervading and Eternal. As All-pervading He does not and cannot move, is yet said to

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move like the enclosed space in a jar when set in motion. In fact the jar moves and not the space which is inside it and at the same time all round it, yet the space inside it also seems to move along with the jar. He is one and unqualified and is perfectly inactive. His activity commences the moment He comes in contact with elements rudumentry[1] as well as gross[2] The former are beyond ordinary human perception. In the latter case His Oneness at once assumes all colours and forms and becomes subject to time, space, mortality, in fact to all mundanities. It is thus that this Infinite One when allied with matter seems to change into numberless forms, sizes and colours, into gross inorganic matter as stones and minerals, into liquids as sap and water, into gross organic matter as ants and man, into ether as angels and gods. He is inherent in all, and all are inherent in him. He has forms, is yet formless. He is active as well as passive. As active, He works *i.e.* all bodies and forces work influenced by His Essence. As passive, He takes no part in pleasure or pain, in virtue or vice, in love or hatred, infact in anything that exists. These are the qualities which the heart feels, the mind thinks, the intellect understands, but the Soul is far from all, yet He makes the mind think, the heart feel, and the intellect understand. His All-pervading Essence runs through all liquid, solid and ethereal substances, which, without his Divine Power, cannot exist, *ergo*, all that exist feel His Essence.

In herbs and plants He exists in the form of life only.

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1. The five Elemental Rudiments are ruduments of sound, of touch, of smell, of form and of flavour.

2. The mind, the ten sense—organs, and five gross elements as *sound*-generating ether, *touch*-generating air, *smell*-generating earth, *form* or colour creating light or fire, *taste*-creating water.

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In lower beings, His existence creates the faculty of mind, in proportion to their formation.

In higher beings *i.e.* in man the creation of intellect, as an additional faculty, makes him the noblest being.

An oft-quoted illustration of a blind man carrying the lame man on his shoulders will render the position of the Soul with regard to nature at once true, perfect and intelligible. Soul is like the lame man, while nature stands for the blind man. Without mutual help, both are perfectly helpless. The soul, like the lame man, cannot move but can see, while nature, like the blindman can move but cannot see. The journey is long, the goal is one. The difficulty can only be solved if the blind man makes the lame man sit upon his back, when the former can walk guided by the latter, who has eyes to see though no legs to stand upon. In like manner without the union of soul and nature each, by itself, is perfectly helpless. It is the happy union of the two that creates joint energy and brings about cosmic development. When the goal is reached, both separate and become as inactive as they were before the commencement of the cosmic journey.

Nature bears the same relation to Soul as waves to water. Without waves the water seems dull and inactive. Thus in waves their seems energy, which can only be seen when with water and not when without it. Similarly nature seems to have energy, but as waves without water, so nature without soul, is non-existent. Therefore soul exists in nature and the moment the former ceases to energise, the latter disappears as if it had never existed.

A painter may have all the requisites necessary for the painting of a picture, but he is quite helpless if he has no wall to paint upon. The soul is thus the wall, without which the phenomena of nature can not be displayed, and *vice versa*.

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Again a cot with bedding is not for the cot, or the tape, or the four legs, or the bedding, but for some one who alone can lie upon it and enjoy or suffer. In like manner the body is not for the body, or the legs, or eyes, or hands, or mind, or senses, or heart, or intellect, but for the Soul Who alone can live in it and enjoy or suffer in the form of Ego, and according to actions done. Without the other, each one is helpless.

The existence of the Soul in, and His removal from, the body is thus essential. In a fainting fit, or in a state of deep drunkenness, as just illustrated, when the body lies dead, as it were, when the senses cease to work, and the mind and the intellect receive no promptings from them—in fact, when there is a want of consciousness all over—there must be something that saves the individual from dying. Some might call *breath* as this *something* that keeps the body living, when in such a condition. But when a man holds his breath, or when he is in profound meditation, which checks all movements of the breath for hours, for months nay for years together, he does not die nor does he ever reach the stage of putrefaction. He is still said to be living or it may be said that life has not yet fled from him. Thus, as essence in inanimate objects, or as life in plants and bodies, exists the universal Soul, and is the mainstay of the entire creation. He exists in seeming activity in the body or in the plant so long as its principal organic parts are not deranged. It is the derangement of such of the organic parts of the system—and in case of body, not of the senses, of mind or intellect—that brings on apparent removal of the Soul from His temporary residence, or cessation from His so-called seeming activity. The body is said to die, properly speaking, nothing dies but undergoes a change in *form* and *mood*. The removal is thus in *form* and *mood* and not in substance, and each change, as such, is fully pervaded by the Divine Essence.

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"Life is real! life is earnest and the grave is not its goal;

Dust thou art to dust returnst was not spoken of the Soul."

In Dr. Haberlin's Anthology of Shorter Poems the Soul is said to declare His own condition thus :—

"I am distinct from body, I am free
From birth, old age infirmity and death.

I have no senses, I have no connection
With sound or sight or objects of sensation.

I am distinct from mind, and so exempt
From passions, pride, aversion fear and pain."

Ego. The name of the unity of Man's Soul is called the 'I' or Ego. It is the idea which represents the organism *as a whole.* Some call the Embodied or Individuated Soul as the real Ego. But we know that the Ego is changeful, while the Soul, whether Embodied or Universal, is changeless. In case of man the sperm is an ego. Inside the embryo this very sperm gradually changes into a developed child, which, when out of its mother's womb, has the ego of a child, so the ego goes on developing till mature old age. When the body dies, the ego, if coloured, leaves in an ethereal form without it, simply to take its rebirth in due course and in the same circulating way, until, by means of pure and virtuous actions, and force of resistance, it is gradually relieved of the colouring that it had so received, and gently merges into the All-involving Soul. Thus from first to last the All-pervading Soul exists in the Ego, but as the Soul has no ego, the latter cannot be the former, yet, when pure, it can merge into Him. In case of beings other than man, it is pure divine impulse that guides them apparently independent of reason or experience.

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The heart, being the central organ in this mortal frame, is the seat Divine, or the chief dwelling place of Soul as Witness of all action, thoughts and words. The Soul, within the heart, cannot be seen so long as there is a covering all round Him of the five investing sheaths consisting of *food*, which sustains the body; *Pran* (life) which keeps the body living, and is passive; *mind*, which is the chief ruler of the senses; *wisdom*, which possesses the virtue of undoing the first three, of merging itself into *Bliss* which is the last, and of rendering the soul visible to the Inward eye or the eye of Intellect. These coverings with the Soul inside it, constitute really the Ego of the body. This Ego or the film that covers the Soul can, however, be removed by the removal of the five investing sheaths.

(1). The removal of food-covering consists in eating merely for the sustenance of the body, in living not to eat, but eating to live, when all differences between tasteful and tasteless meals disappear of their own accord.

(2). The removal of life-covering consists in living for the sake of living only.

(3). The removal of mind-covering consists in directing the mind towards, and eventually fixing it in, the Soul.

(4). The removal of wisdom-covering consists in the removal of the first three, when bliss steps in.

(5). The removal of bliss-covering consists in the unity of self with self, which amounts to inseparable devotion when the devotee and the devoted are one and the same.

Thus by giving up *desire* which creates all these investing sheaths, and lies at the root of all evils, the

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Ego disappears and leaves the Soul to shine in His Ancient glory.

It may stand to reason that Transcendental Egos are first created, but how and why? This no philosophy is in a position to answer. It is the pure Divine "Word" or "Will" that brings forth this vast universe into existence. By virtue of the inequality of the three qualities of virtue, passion and darkness, the transcendental egos gradually lose their purity in different proportions, and many or all assume material forms. It is therefore that, though changed to matter, they still retain the choice of assuming ethereal or subtle forms after, and even before, the dissolution of the body, and intuitively yearn after that highest state of purity from which they originally descend.

The ego of the servant, the ego of the devotee, the ego of knowledge or the Higher—self are the ascending scales of the Real or Ripe ego. The ego of knowledge is a mere appearance, and is like a line drawn across a sheet of water. It is a slight trace of individuality to mark separate existence from the Diety.

The Soul like the pure rays of the sun, is stainless. A coloured piece of transparent glass, when made to stand erect against the sun, casts a coloured reflection. Remove but the colouring and the difference disappears. In like manner, the ego, so long as it continues to receive the colouring of impure actions, remains subject to births and re-births. "New matter still the mould'ring mass sustains the mansion changed, the tenant still remains." The; tenant is thus the made up ego. But if the colouring, by dint of pure actions, is once removed, the ego tenant, like the reflection, is rendered as stainless as the bright sunshine, and the difference is destroyed, and it, pure and simple as ever, melts and becomes one with Him.

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When the three qualities of virtue, passion and darkness, as explained in the next chapter, are in a state of equipoise, there is a perfect stillness all over, and nature seems non-existent. The moment Soul approaches them by means of His Divine Will, the equilibrium is lost, a general disturbance arises, and creation or expansion commences, first in ethereal then gradually in material forms. It is thus that the Soul penetrates and energises Nature, and makes her look like an object of reality. As from the union of two sexes male and female, children are produced, so the union of Soul and Nature creates this vast universe. As a male, after union, remains separate from the female, and it is the female alone that bears the child and feeds it in her womb, gives it birth, and nourishes it with her milk—the male is thus the giver of life principle alone, and it is left entirely to the share of the female to make it look in the form of a child by aid of the matter of which she herself is made—so Soul, after a similar union with nature energises her, yet remains separate as Witness and leaves Nature alone to look after the entire material development. Each one, in the absence of the other, is perfectly useless.

The annexed tree will explain more intelligibly the Expansion and Contraction of the Universe.

Expansion or Creation.

God is Universal Soul The knowing	All-pervading Unseen Unknown	All-intelligence
Nature is Universal in Soul (by herself) The known.	All-pervading Unmanifested Sublime	Non-intelligence.
Nature Manifest	Nature Manifest.	Nature Manifest

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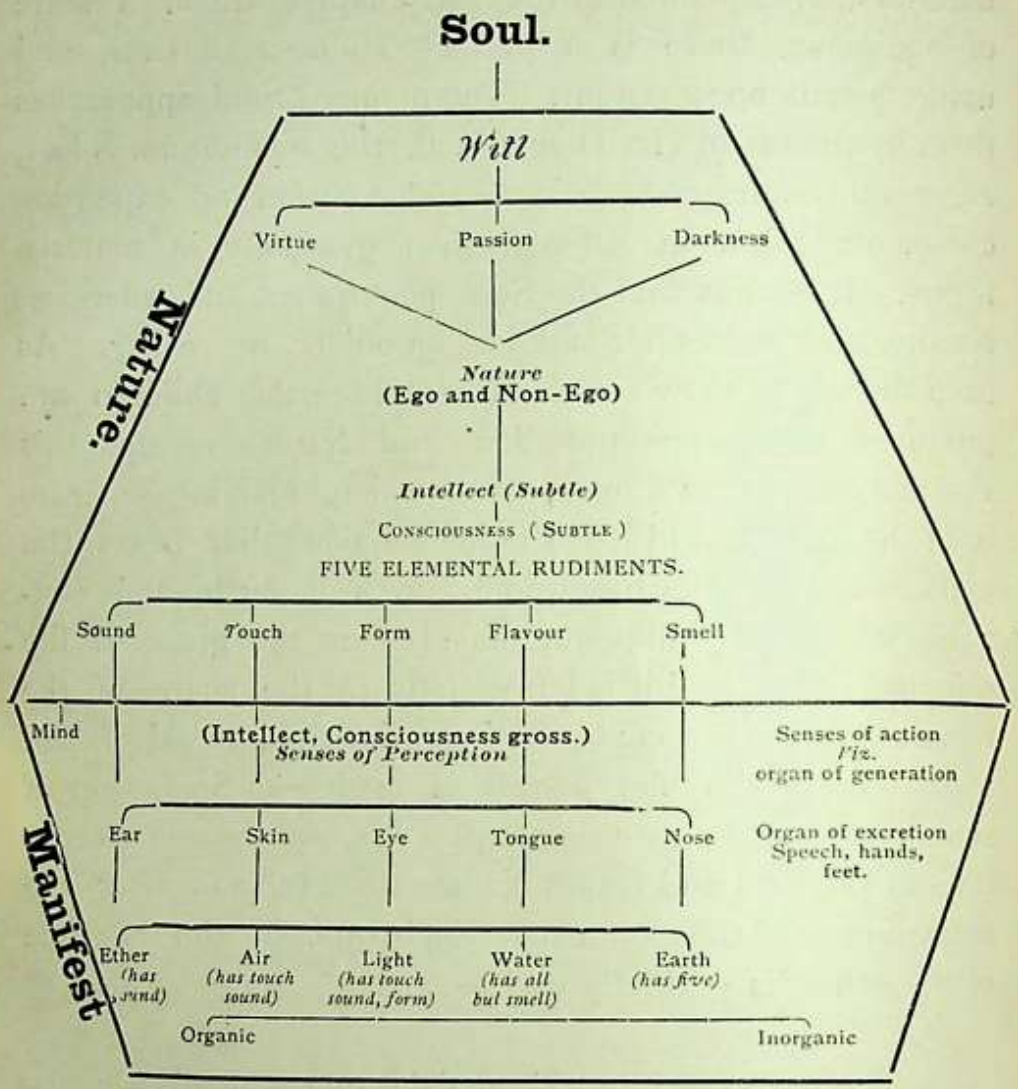
How? Thus:—



Note.—It is the inexplicable Divine Will that pervades the three qualities (virtue. passion and darkness hitherto unmanifested) that awakens them and makes them loose their equipoise, and it is this loss of equilibrium that creates a general disturbance, and owing to the predominance of passion, Nature is displayed in all her resplendent glory. It is thus that nature appears on this cosmic stage leaving her consort the soul behind the scene to pull the strings, and, like a doll, to make her dance and play, rise and fall, enjoy and suffer.

The four Elemental Rudiments, through the instrumentality of Mind and the five senses of perception create the five gross elements.

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CONTRACTION OR DEVLOPMENT.

When Mind, as agent, controls the senses it ascends higher and higher till it reaches the stage of Intellect. When the three qualities are made to stand in a stage of equipoise, all action ceases. The outer nature dissolves into the Transcendental ego. Ego and Soul thus become one and Nature ceases to exist. The Macrocosm is the true reflection of the Microcosm, and what is true of the one is true of the other.

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THE GULF BETWEEN THE RULERS AND THE RULED.

It is generally believed that His Excellency's recent mandate to the Anglo-Indian official community, addressed through the politic and facile pen of Sir Horold Stuart, has improved the situation in India. From the Viceroy downwards, the British rulers at least are satisfied that matters are moving towards the millenium, and they are confirmed in these views of theirs by the corroborative testimony of those Indians of the *upper strata* who have the privilege of paying friendly visits to European officials and of being honoured by their rulers with return visits. If all these efforts are being made to appease the *Upper Ten* of the Indian community, the task of the British Indian Bureaucracy might be considered to have almost neared the goal; but if the aim is to uproot the unrest which is not only disturbing the tranquility of the official mind but is at the same time retarding all true progress—religious, social and political—of the Indians, some further efforts are needed. What can the noble efforts of a benevolent and fatherly ruler like Lord Minto avail, if he is not faithfully and sincerely supported by those in whose hands the fate of the people of this country actually lies! In fact, it is a little more of sympathy, as the Royal George feelingly remarked on return home from his Indian tour, which is required and not gracious mandates, comprehensive resolutions, statesmanlike *Press Communiques* and so-called friendly social gatherings.

I give below, without any comments, an instance of the treatment of natives of the soil by young Anglo-Indian Military Officers. Possibly some of the British Military Authorities will think it beneath their dignity to

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notice a press communication, but for a man who is not even a Durbari, the Press is the only channel thorough which his representations can reach those in power.

I reached Dharmsala on the 31st August with 15 Brahmacharies of the Gurukula accompained by our Medical Adviser, Dr. Sukhdeva, on an educational tour. On the 4th of September after taking their bath in the *Bhagsunath Kund*, the party stopped at an estate called Glenmore on their way to the *Dal* lake and Dharamkot. While the rest of the party went up, Dr. Sukhdeva and Indra Brahmachary of the III year College Class (who had been to the place before) together with two other Brahmacharies stopped on the road below. They were chatting freely there, when all of a sudden a young European riding a black horse pulled the reins in front of the party and shouted at the pitch of his voice—"*Tum khara ho kar salam karo.*" As this was the first intimation of the saheb's august presence, the Brahmacharies looked towards him but kept quiet. The sahib again shouted—" "*Tum sab khara ho kar salam karo.*"

On this the following interesting dialogue ensued :—

Dr. Sukhdeva.—" By what authority do you ask us to salute you ? "

Saheb.—" You Damn ! *Tum salam kyon nahin karta.*"

Indra.—" Is there any law by which you can force us to salute you ? "

Saheb.—" *Suar-ka-bachha salam karo !*"

Indra.—" I ask, is there any law ?"

Saheb.—" You must salute every European."

Indra.—" I never expected that a gentleman like you would disgrace his nationality by such ungentlemanly behaviour."

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Saheb.—"You damned fool! You bloody fellow! *Bengali suar ka bacha*! why don't you stand up and salute me!"

Dr. Sukhdeva.—"*Ap hamko galian de rahe hain leken meri nationality, mujhe ijazat nahin deti ki main ap ko galian dun.* We can't salute you, unless you give us your rank and position."

Saheb.—"From what place do you come?"

Dr. Sukhdeva.—"From the Punjab.

Saheb.—"Who are you?"

Dr. Sukhdeva.—"We belong to Arya Samaj."

Saheb.—"I do not know what Arya Samaj is. Where do you live here?"

Dr. Sukhdeva.—"In the Kotwali Bazar."

Saheb.—"I will report you to the Police Officer."

Dr. Sukhdeva.—"You may do as you like. We are ready to bear all consequences."

Foaming with rage, the Saheb put spurs to his horse and left.

Immediately after I descended with our party and the above facts were related to me. As I had a very important business down in the Kotwali Bazar, I left the students in charge of Dr. Sukhdeva who took them to the *Dal* lake and the *Naddi* village. While the party was returning from *Dal* back to Forsythgang, another encounter took place with a European on horseback which is described in the following letter which I addressed to the Commanding Officer on the morning of the 5th.

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Kotwali Bazar.

DHARMSALA,

5th September.

DEAR SIR,

I came here with a party of 15 students on an Educational tour. Yesterday morning three of the students were sitting with our Medical adviser Docter Sukhdeva on a bench near the Haribaoli when they were grossly insulted and abused in filthy Hindustani by a young European riding a black horse, whose name, I now learn is F. D. Cobbald and who is given out to be a Lieutenant of the 1st Gorkhas. The whole incident was related to me by Sukhdeva when I reached the place immediately after the the occurrence.

The party then went to see the *Dal* and the *Naddi* as the students wanted to see a model *gaddi* village. One return from the Dal while the students were walking on the road to Forsythgang, another European gentleman on horseback assaulted one of the party, by pressing his horse against the poor lad's breast. The gentleman kept on shouting for *salam* saying another *saheb* would have killed him for not *salaming*.

Isolated as they are from the world, this is the first time that our students have come in contact with British Military Officers and you can well conceive that this, their first experience of the ruling race, is not likely to leave a healthy impression on their mind. As a loyal subject of His Majesty King George V, I myself feel ashamed of the unfortunate outrage. I am a peaceful religious man and do not care for worldly redress but as the chief whose duty it is to maintain the honor of the British nation at Dharmsala I appeal to you to ask the officers concerned to apologise for their ungentlemanly behaviour which was

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perhaps due to misunderstanding pure and simple. Hoping to be excused for the trouble which I am giving you.

I Remain
Yours faithfully,
MUNSHI RAM JIJYASU,
Governor
The Gurukula Academy
Hardwar.

To

The Officer Commanding 1st Gurkhas.
Dharmsala.

The following reply was received to my letter on the morning of the 6th after which I left Dharmsala for Kullu *en-route* to Simla.

DHARMSALA.
Punjab, 5th September 1910.

DEAR SIR,

Your letter just received. I am very sorry indeed to hear of the cases you mention against officers in this Regt. You mention the name of one Officer. I will send your letter on to his Commanding Officer to deal with the case. You do not mention the name of the other Officer but I will try and find out who it is. Many thanks for bringing these cases to my notice.

Yours Faithfully,
A. G. S. LANG, Lt. Colonel,
1st P. W. O. Goorkha Rifles.

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On the 6th of September I again received a letter from Lt. Col. Lang which I give below with the reply which I dispatched to his address from Palampur.

DHARMSALA,
Punjab.

SIR,

I have been going into the cases you mention. The second one has no connection whatever with any of the Officers of the 1st G. R. If you could make it convenient to come up and see me, say, on Thursday 8th at 11 P. M. we could talk over the matter which will be much more satisfactory than writing. I say Thursday as I shall be disengaged during the morning.

Yours Faithfully,
A. G. S. LANG, Lt. Colonel,
1st P. W. O. Goorkha Rifls.

PALAMPUR,
7th September 1910.

DEAR SIR,

I received your very kind letter this morning while on my way to Palampur. I am very sorry that I could not see you on Thursday morning. I will try to return back to Dharmsala till next Munday and will be very glad to go and see you if wanted. I am however certain that you will yourself take proper measures. For myself the sympathetic response which my communication has received is sufficient to atone for all unpleasantness.

I Remain,
Yours Faithfully,
MUNSHI RAM JIJYASU.

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At Palampur we could not procure mules for our luggage and a student was suddenly taken ill for which reasons we could not proceed further and returned direct to the Gurukula, from which place I sent the following letter to Lt. Colonel Lang to which no reply has been received as yet.

The 18th September 1910 A. D.

FROM

MUNSHI RAM Governor
THE GURUKULA ACADEMY
Via Hardwar.

TO

A. G. B. LANG, Lt. Colonel,
1st P. W. O. Gurkha Rifles,
Dharmsala.

SIR,

After writing to you from Palampur on the 7th instant one of our students was suddenly taken ill of pleurisy and as I myself was far from better we left back for Gurukula direct. For this reason I could not see you at Dharmsala for which I am very sorry. If you have taken any measures in the matter, kindly let me know so that I might communicate them to the students concerned. This will produce a very healthy effect on their future course of conduct.

Yours truly
MUNSHI RAM,
Governor.

I think that there is room for every European in India, be his position the lowest in official or social scale, to work in helping to bridge over the great gulf which at the present moment divides the rulers from the ruled. Blessed are the peace makers for they are the salt of the Earth!

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EDITORIAL REFLECTIONS.

Mr. VALENTINE CHIROL AND THE ARYA SAMAJ.

"From wilful misquotation—from sentences garbled, and randomly set forth to the public without context, continuation or conclusion, in attempt to do injury to a great movement and its Founder,—from the globe-trotter's superficial synopsis and running commentary,—and from the objective analysis of literary-clique 'stylists,' and other distinguished persons, who, by reason of their superior intellectuality to all the rest of the world are always able, and more than ready to condemn a movement without studying, it.

May An Honest Press Deliver us !"

(Marie Corelli, adapted.)

The enemies of the Arya Samaj in their unholy compaign of misrepresentation, and distortion against the Vedic Church have got a powerful supporter in the "Special" correspondent of the "London Times" whose "Special" qualification for the "special" duty on which he has been placed by his "chief" is his being exceptionally ill-informed and taking "special" care never to obtain first hand information about the movements it is his "special" business to inform or misinform the British public about. He left home with certain pre-conceptions and prejudices deeply ingrained in his breast and after having been coached by some ex-viceroy or ex-satrap fond of holding forth from high latitudes and pointing out storm-signals and dangerposts which are invisible to all eyes except those that show marks of the "special" antimony prescribed by "jingo" leeches bent upon correcting the vision of all that have the hardihood to take the straight road to the Indian heart. His business it was not to find out the truth but to collect materials for bolstering up theories on which the "Thunderer" has been feeding

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the British Public. In this task he has succeeded admirably well for being a clever writer believing in his heart of hearts that the chief function of language is to disguise thought and cast a veil over throbbings and impulses agitating the human heart, he knows full well how to cloak his astounding ignorance by an audacious assumption of omniscience and superior wisdom too deep for utterance and to speak with the air of a man who desires to state all sides. This "special" intellectual equipment and mental outfit has always stood him in good stead and did not fail him when he took up his pen to write about the founder of the Arya Samaj who committed an unpardonable sin by founding a church which dashes down fetters forged by superstition that have kept the people of Aryavarta bondsmen to pernicious customs, meaningless observances and pureile ceremonialism for ages and thus paves the way for freedom in other spheres of life by rousing healthy aspirations and setting the brain free from all traditional modes of thought and thus enabling it to formulate its conclusions independently. Mr. Chirol finding that the Samaj was in bad odour with a section of the class whose interests he was instructed to espouse and whose dominant moods and humors he was deputed to chronicle set to work to paint a picture of the Samaj for the British aristocrat lolling in his luxurious cushioned chair and the British financier too busy to scrutinise the writings of the "Times" with keen peneratiou taking good care to dip the brush in vitriol as often as it could safely be done without leaving visible blotches on the finished artistic production.

In his letter No. XIII this doughty knight of the goose quill—the valiant Valentine Chirol—after touching on agricultural grievances and anathematising the Hindu money-lenders and pleaders for obstinately and perversely "resenting legislative attempts to hamper a process so beneficial to themselves" says :—

"But all these were only contributory causes. There were still deeper influences at work, which have operated in the Punjab in the same direction as the forces of unrest in the Deccan and in Bengal, but differ from them nevertheless in their origin and in some of their manifestations. In the Punjab too *the keynote of the unrest is a spirit of revolt not merely against British administrative control but*

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in theory, against western influences generally, though in some respects it bears very strongly the impress of the western influence which it repudiates. The motive force is not conservative Brahmanism as in the Deccan, nor does it betray the impetuous emotionalism of Bengal. It is less rigid and purely re-actionary than the former, and better disciplined than the latter".

The reference is explicitly to the Arya Samaj for further on speaking of Bhagwan Dyananda the writer says:

"Nevertheless it is among the Hindus of the Punjab that one of the *earliest apostles of reaction againt the West* has found the largest and most enthusiastic body of followers."

So, in the eyes of the writer, not only revolt against British administrative control is treason but even revolt against what he calls "western influences" is so. We do not understand what is exactly meant by "western influences." If the spread of science and the progress of knowledge constitute these influences, then Swami Dayananda was one of the mightiest allies of "western" learning for in his *magum opus* the Sattyarth Prakash he frequently refers to this age as the enlightened age. Criticising the Moslem doctrine of Jehad, Dayananda says :—

"They (the Muslims) should, *in the present enlightened age,* realize the evil nature of such teaching....."

If, however, by western influences is meant the civilization of the predominance of wealth, the abasement of intellect and character, and merely mechanical faciltiies; then Swami Dayanand was certainly its bitterest opponent for he was a Redeemer who was born to preach to the world the purer and more spiritual Vedic civilization which demands the recognition of the supremacy of intellect and character and the subordination of wealth thereto, a juster balance of economic forces, a more equitable distribution of wealth, and a purer standard of honor and respectability. His mission it was to revive ancient ideals and it must be remembered that he was not an apostle of reaction. Reaction follows action, but India had not been westernised when Dyananda appeared on the scene He stayed the incipient process of undesirable westernisation and thus prevented it from develo ping. He knew full well that this civilization had almost wrought the ruin of the Occident where the wails of the poor, and the indigent

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smarting under the bondage of the moneyed classes provide driving force for grinding and pulverising engines of diabolicism known as anarchism and extreme socialism. A reaction there certainly is against this state of affairs, but its storm centres are, as they well ought to be, in the West where its tidal sweep is undermining the foundations of society and its apostles are Mill, Huxley, Benjamin Kidd, Spencer, Blatchford, John Morley, Edward Carpenter, Max Nordou, and many others too numerous to mention. If indignant protests against existing conditions in the West is treason, Mr. Chirol would be better advised if instead of pursuing the thankless and aimless vocation of a "globe-trotter" and "a bird of the passage" he stayed at "Home" and persuaded the "British Democracy" to lift him and men of his way of thinking to the ethereal heights of political power with a "record" majority in the House of Commons so that the works of these writers might be burnt down and the brains of the English people completely disinfected and the microbes of "sedition" created by their teachings destroyed by a profuse use of the germicide of philosophical antidote labelled "Chiroltine". The experiment would be interesting though a little but risky but the risk must rouse into activity Mr. Chirol's domant heroism—and if it succeeds, a death blow would easily be dealt at the revivalist—mind you not re-actionary—movement in India. We make a present of the following quotations from the works of these master-minds of Europe to Mr. Chirol and in return only expect that he will chew the cud of reflection in his *sanctum sanctorum* and leave the settlement of the problems of poor India to less-gifted mortals like Minto, Morley, Clarke, Baker, Hewett, and Dane, who with all their toleration of the intolerable—Aryan religions revival—generally manage to blunder into the right thing and bring peace and contentment to the people whom Providence has committed to their charge.

i Even the best of modern civilizations appears to me to exhibit a condition of mankind *which neither embodies any worthy ideal nor even possesses the merit of stability.* I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference *in the extent and the intensity of want with its concomitant physical and moral degradation among the*

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masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation.

Huxley.

ii What profit it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of Destruction.

Huxley.

iii. Any one who is acquainted with the state of the population of all great industrial centres, whether in this or other countries is aware that, amidst a large and increasing body of that population, *la misere* reigns supreme. I have no pretensions to the character of a philanthropist, and I have a special horror of all sorts of sentimental rhetoric; I am merely trying to deal with facts, to some extent within my own knowledge, and further evidenced by abundant testimony, as a naturalist; and I take it to be a mere plain truth, that throughout industrial Europe, there is not a single large manufacturing city which is free from a vast mass of people whose condition is exactly that described, and from a still greater mass who, living on the edge of the social swamp, are liable to be precipitated into it by lack of demand for their produce, *and with every addition to the population, the multitude already sunk in the pit, and the number of the host sliding towards it continually increase.*

Huxley.

iv It may be remarked that over no other question is the struggle between the old spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principle strongholds of the retreating party. It is not yet clearly perceived by the people that there is not any more natural and lasting distinction between the *educated* and the *uneducated* classes of which we hear so much now-a-days, than there has been between the other classes in the past. Citizen and slave, patrician and plebian, feudal lord and serf, privileged classes and commom people, leisured classes and working masses, have been steps in a process of development. In the "educated classes" and the "uneducated classes" we have only the same distinction under a subtler and even less defensible form; *for the right to education in its highest forms now*

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remains largely independent of any other qualification than the possession of mere riches to secure it; it constitutes, in fact, one of the most exclusive and at the same time one of the most influential of the priveleges of wealth.

Benjamin Kidd.

v. It is impossible to rise from the study of the bulky volumes (by Mr. Charles Booth) containing the enormous quantity of detail which lies behind these bare figures without feeling that, while making all possible reservations and allowances, the evidence goes far to justify even the strongest words of Professor Huxley

Benjamin Kidd.

vi. It is a grand thing to be free and sovereign, but how is it that the sovereign often starves ? how is it that those who are held to be the source of power often cannot, even by hard work, provide themselves with the necessaries of life?

M. de Laveleye.

vii. To educate men who must be condemned to poverty is but to make them restive, to base on a state of most glaring social inequality political institutions under which men are theoreticaly equal is to stand a pyramid on its apex.

Henry George.

viii I'd like to know what sort of trading is'nt a swindle in its way. Everybody who does a large advertised trade is selling something common on the strength of saying it's uncommon. Look at Chickson—they made him a baronet. Look at Lord Radnone, who did it on lying about the alkali in soup! Rippin! alas! these were of his too!

Yes, I thought it over—thoroughly enough—Trade rules the world. Wealth rather than trade. The thing was true, and true too was my uncle's proposition that *the quietest way to get wealth is to sell the cheapest thing possible in the dearest bottle.* He was frightfully right after all. *Pecunia non olet*, a Roman emperor said that.

Your modern commerce is no more buying and selling than sculpture. *It's mercy its' salvation it's rescue work!* It takes all sorts of fallen commodities by their hand and raises them, cash is'nt in it. You turn Water—into Tono-Bungay.

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I saw the statesmen without their orders and the bishops with but a little purple silk left over from their cononicals, inhaling, not incense but cigar smoke. I could look at them all the better because for the most part they were not looking at me but at my uncle, and calculating consciously or unconsciously how they might use him and assimilate him to their system, *the most unpremeditated. subtle, succeesful and aimless plutocracy that ever encumbered the destinies of mankind. Not one of them, so far as I could see, until disaster overtook him, resented his lies, his almost naked dishonesty of method, disorderly disturbance of this and that, caused by his spasmodic operations.*

Wells.

ix For if the desire for that homage which wealth brings, is the chief stimulus to those strivings after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men. When the shopkeeper, on the strength of a prosperous year and favourable prospect, has yielded to his wife's persuation, and replaced the old furniture with new, at an outlay greater than his income covers—when, instead of the hoped for increase, the next year bring a decrease in his returns—when he finds that his expenses are out-running his revenue; then does he fall under the strongest temptation to adopt some newly-introduced adulteration or other malpractice. When having by display gained a certain recognition, the wholesale trader begins to give dinners appropriate only to those of ten times his income, with other extensive entertainments to match—when, having for a time carried on his style at a cost greater than he can afford, he finds that he cannot discontinue it without giving up his position; then is he most strongly prompted to enter into larger transactions, to trade beyond his means, to seek undue credit, to get into that ever complicating series of misdeeds which end in disgraceful bankruptcy and if these are the facts then *it is an unavoidable conclusion that the blind admiration which society gives to mere wealth and this display of wealth is the chief source of these multitudinous immoralities.*

Yes the evil lies deeper than appears-draws its nutriment from far below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots which run underneath our whole social fabric, and, sending fibre into every house, suck up

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strength from our daily sayings and doings. ... ...
... ...

We are all implicated. We all, whether with self approbation or not, give expression to the established feelings. Even he who disapproves this feeling finds himself unable to treat virtue in threadbare apparel with a cordiality as great as that which he would show to the same virtue endowed with prosperity. Scarcely a man is to be found who would not behave with more civility to a knave with broad cloth than to a knave in fustian. ... ...
and so long as imposing worthlessness gets the visible marks of respect while the disrespect for it is hidden, it naturally flourishes.

When wealth obtained by illegitimate means inevitably brings nothing but disgrace—*When to wealth rightly acquired is accorded only its due share of homage while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.*

Spencer.

x *The restraints of communion would be freedom in compaison with the present condition of the majority of the human race. The generality of labourers in this and most other countries have as little choice of occupation or freedom of locomotion, are practically as dependent on fixed rules and on the will of others, as they could be on any system short of actual slavery;.*

Mill.

x All down the Christian centuries we find this strange sense of inward strife and discord developed, in marked contrast to the naive insouciance of the pagan and primitive world; and, what is strangest, we even find people glorying in this consciousness—which, while it may be the harbinger of better things to come, *is and can be in itself only the evidence of loss of unity and therefore of ill-health, in the very centre of human life.* Of course we are aware with regard to civilization that the word is sometime used in a kind of ideal sense, as to indicate a state of future culture towards which we are tending—the *implied assumption being that a sufficiently long course of top hats and telephones will in the end bring us to ideal condition,* while any little drawbacks in the process, such as we have just pointed out, are explained as being merely accidental and temporary. Men sometimes

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speak of civilising and ennobling influences as if the two terms were interchangeable, and of course if they like to use the word civilization in this sense they have a right to; but whether the actual tendencies of modern life taken in the main are ennobling (except in a quite indirect way hereafter to be dwelt upon) is to say the least a doubtful question. Any one who would get an idea of the glorious being that is as a matter of fact being turned out by the present process should read Mr. Kay Robinson's article in the *Nineteenth century* for May 1883, in which he prophesies (quite solemnly and in the name of science) that *the human being of the future will be a toothless, bald, toeless creature with flaccid muscles and limbs almost incapable of locomotion.*

Edward Carpenter

When Mr. Chirol speaks of Swami Dayanand's teachings bearing the impress of western influence, he forgets that the sage did not know a word of English.

Mr. Chirol labours under many delusions, the most dangerous being that he is competent to pronounce an opinion on almost every conceivable subject—on classical Sanskirt culture among the rest. If he were asked to express an opinion on the physical stature and intellectual attainments of the inhabitants of Mars, we are sure his resourcefulness would be quite equal to the occasion and without the colour mantling on his cheeks he would indulge in an imaginary description with a look of assurance and an air of dogmatic authoritativeness that world lead one to believe that he had been to that planet and had hobnobed with the denizens thereof. With an air of one who knows the subject thoroughly, Mr. Chirol says.

"The doctrines he taught were embodied by him in his Satt-yarth Parkash which has become the Bible of his disciples, and in his *Veda Bhashya Bhumika,* a commentary on the Vedas. He had at an early age lost faith in the Hindu Pantheon, and to this extent he was a genuine religious reformer, for he waged relentless war against the worship of idols, and though his claims to Vedantic learning *may have been slight,* his creed "was back to the Vedas."

It is no use telling Mr. Chirol, who professes ability to examine the claims to Vedantic learning of the foremost Vedic scholar of his time, that the *Veda Bhashya Bhumika* is not a commentary on the Vedas, but an Introduction to a Commentary on the Vedas, for to him the

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difference in meaning between the words Bhashya and Bhumika would be as unintelligible as that between "apocrypha" and "authentic gospels" to the Punjabee rustic or the Afghan soldier. To take Mr. Chirol's insinuation about Swami Dayanand's Vedantic learning —which is born of gigantic conceit blended with stupendous ignorance —seriously is to pay him a compliment which he does not deserve, but nevertheless we would commend to the special notice of the "Times special" the fact that when Swami Dayanand died, the late Professor Max Muller, whose claims to judge Vedantic learning were, our friend will be modest enough to admit, at least as great as his, contributed an appreciation to the columns of the Pall Mall Gazette. If Mr. Chirol will rummage the old files of that periodical, he will light upon the article refered to by us and will find it stated therein that the Swami was *a scholar deeply read* in the theological literature of his country and that "*in his public disputations with the most learned Pandits at Benares and elsewhere he was generally victorious*". If a perusal of that article can not provide an antidote against Mr. Chirol's overweening conceit, we confess the disease is incurable and his case is hopeless.

Again we are told

"His ethical code, on the other hand, was vague, and he pandered strangely in some directions to the weaknesses of the flesh, and in others to popular prejudices. *Nothing in the Vedas, for instance, prohibits either the killing of cattle or the eating of bovine flesh.* But in deference to one of the most universal of Hindu superstitions, Dayanand did not hesitate to include cow-killing amongst the deadliest sins. Here we have in fact the keynote of his doctrines The sanctity of the cow is the touchstone of Hindu hostility to both Christian and Mahomedan, and the whole drift of Dayanand's teachings is far less to reform Hinduism than to rouse it into active resistance to the alien influences which threatened, in his opinion, to denationalise it."

Mr. Chirol, the Vedic Scholar and ethical philosopher rolled into one, has not condescended to indicate the exact doctrine taught by Dyanand which shows that he pandered to the weaknesses of the flesh. All that the world knows is that Dyananda himself was the living embodiment of the lofty ideals of morality which he preached to mankind. He was an *Aditya Brahmchari*. It is not easy to

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explain the real import of the term to one belonging to a social order which tolerates—though it condemns—"attention without intention" and "chaffing." An Aidtya Brahmchari is an ascetic who has so completely vanquished his lower self that when he looks upon a woman, it is either with feelings of reverence due to a mother, or with pure and unsullied affection free from the dross of passion due to a sister or a daughter, who has so wonderful a control over his senses that hunger gnaws not at his marrow, thirst oppresses him not, flakes of snow pinch him not, cold stings him not, and heat affects him not. He is so far above expediency that the offer of kingdoms cannot move him from his purpose. Dyananda spent days together in trance beneath showers of snow and amidst blasts of pinching and bleak winds without tasting food and with immobile facial muscles. He refused the invitation of the Maharaja of Cashmere to visit his state because His Highness imposed a condition that the sanyasi should not denounce idol-worship. He indignantly declined the offer of Mahantship carrying with it an annual income of 10,000 £. because it was coupled with a proviso that he should hold his peace on the subject of idol-worship. He told a ruling prince to his face that by keeping company with dancing girls, he had brought himself down to the level of a dog. He denounced idol-worship in the centre of Hindu orthodoxy Benaressurrounded by the pick and cream of the learned Pandit Community in a meeting presided over by His Highness the Maharaja of Benares, the pillar of Hindu conservatism. He denounced the false tenets of Christianly in a meeting attended by the Commissioner and the Deputy Commissioner and from the pulpit of a church and the objectionable features of Mohomdenism in the house of his Moslem host. He was such an uncompromising foe of popular Hinduism, that he died of poison administerd by a member of the sacerdotal order. Such a man is charged with having pandered to Hindu prejudices by a man who earns his livelihood by appealing to the lowest passions of humanity—class antagonism and office-hunger—and is paid for expressing a particular cast of opinions. But was Dyananda an advocate of cow-protection because it is a Hindu prejudice. Our esteemed contemporary of the *Indian Social Reformer* has dealt with the point so exhaustively and beautifully, that we quote his remarks *in extenso*.

"Nothing in the Vedas, say Mr. Chirol, prohibits either the killing

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of cattle or the eating of cow's flesh. That is, of course, according to the ordinary acceptation of the Vedic texts. But Swami Dayananda all along maintained that the ordinary interpretation of these texts was utterly wrong, and that the Vedas consistently condemned the taking of life whether of cows or of other animals. We have before us an English translation of the Swami's "Gocaruna Nidhi". In this pamphlet the Swami, after attempting to show mathematically and rationally that *all* meat eating is uneconomic and harmful, gives scriptural proof of his view as follows:

Hence, in the first verse of the Yajur Veda, the origin of the medical science, the Supreme Being orders 'O Man *thou shalt not kill*, but protect all the animals, dispensers of ease and comfort to all thy fellow creatures; so that thou shalt be protected or nourished by them. Therefore, the Aryas from the time of Brahma down to the present generation have detested the destruction of animals as a very great and abominable sin, and consequently irreligion.

The question is not whether the Swami's interpretation is or is not correct. He is recognised as having been one of the foremost Vedic scholars among Indians, but that need not compel us to accept his version. The question is whether the Swami, as suggested by Mr. Valentine Chirol, deviated from his principle of rigid adherence to the Vedas as the sole guide of life and conduct in order to create antagonism to Christians and Mohomedans. In advocating abstinence from animal slaughter the Swami was perfectly loyal to his view of the Vedic precepts. The pamphlet from which the quotations has been made concludes with an appeal to the rulers conceived in no hostile spirit.

"May the almighty Lord of the Universe, "he writes" "bless you with his mercy and grace, so that you may abstain from hurtful, and delight in beneficent acts and both you and we may live happily in peace."

We cannot trust ourselves to speak about the calculated mispresentation that the founder of the universal church of the Arya Samaj, one of the main principles of which is a love of entire creation, was a nationalist in disguise whose professions were a mere cloak to cover his antaganism to alien influences. We, therefore, content ourselves with quoting the remarks of the disinterested and impartial writer in the *Indian Social Reformer* who though not an Arya Samajist can hardly control his indignation at this cold, calculated, deliberate misstatement. Says our esteemed contemporary :--

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"When the bones of the dead reformer are dug up and exposed to calculated misrepresentation, it is well worth enquiring what independent contemporary observers thought of him and his mission. Mr. Valentine Chirol, of course, holds that the Swami was a deep-dyed politician who aimed at the subversion of British rule. The whole of Dayanand's teachings, he says, was for less to reform Hinduism than to rouse it into active resistance to alien influence. It is quite true that a reformed Hinduism is bound to be a tougher customer than unreformed Hinduism. But to say that Dayanand's motives, in advocating a return to the purer and more virile religion of the Vedas, was political and not spiritual, is, as Mr. Gladstone once said of a similar incident, to anticipate the Day of Judgement. Acquaintance with a few elementary facts of the Swami's life would have saved Mr. Chirol from such a gross misapprehension of the purport of his career. Even as a boy he was inclined to religions study. He ran away from his home to avoid marriage and travelled from place to place, a wanderer in search of truth, a *Sanyasin* vowed to poverty, chastity, and obscurity, when he might have been living in wealth and comfort on his ancestral estate. We are glad to know that an exhaustive and critical biography of the Swami is being prepared by Mr. Devendra Nath Mukerji who has undertaken several tours for the collection of material for the work and has been successful in getting together a vast mass of first-hand information from hitherto unapproached sources. The publication of the work will be extremely opportune at this juncture, and we trust he will get sufficient support to enable him to bring it out early. But here is an incident from the Swami's life which cannot but carry conviction to all impartial and fair-minded men. About the end of 1879 the Swami visited Benares and it was notified that he was to deliver an address during his stay in that city. There was a good deal of excitement in orthodox Hindu circles and acting on their representation the then District Magistrate, one Mr. Wall, issued a notice forbidding the Swami to make speeches at Benares. This order of the Magistrate formed the subject of a strong protest in the *Pioneer* and was withdrawn almost immediately. Here is the estimate of the *Swami* as given in the *Pioneer* of 30 December 1879.

With irresistible logic and fiery eloquence he preached, like a second Luther, against the abuses which in the course of time had loaded down and corrupted an once grand faith He touched the heart of young India by painting the faded glories of the Aryavarta, and bidding them be worthy of their ancestors. *He was not a political agitator stirring up sedition. Quite the contrary: for he told his*

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audiences that the paramount power was, despite all that could be justly said against it, the friend of India as it guaranteed the free discussion of religious questions, and made it possible for him and his followers to worship the one God of Veda. In a word, the tendency of this great man's work was all in the right direction, and likely to prove a blessing for his country and countrymen. This man was Pandit Dayanand Saraswati Swami, founder of the Arya Samaj. (Quoted in Devendra Nath Mukerji's Dayananda Charita.)

The italics in the above are ours. A few days later a correspondent writing to the *Pioneer* to explain how Mr. Wall had been misled but had immediately on coming to know of the injustice sent a counter-order giving the Swami full liberty to preach his sermons, said: "Your strictures on the proceedings of Mr. Wall, the Collector of Benares, relating to Pandit Dayananda Saraswati, the well-known Vedic scholar, do you infinite credit as an impartial journalist," Is it possible that Mr. Valentine Chirol can judge the purpose and motives of Swami Dayanand better than the men and the magistrates who were the Swami's contemporaries ?

Journalism must, indeed, have sunk to a low level if it permit the distortion of the life-work of the great man whom thousands of one's fellow-men hold in the highest veneration as Master and Prophet. We do not concern ourselves in this article with the methods or aims of the Arya Samaj at the present day, and if Mr. Valentine Chirol had confined himself to them, we should have left the task of defence to those who belong to that body. But the raking up of the ashes of a dead man in this way, would be a revolting operation even if the dead man was a creature of no importance. Swami Dayananda was not such a creature. He had in him the divine spark of creative genius, and long after most of us have disappeared into merciful oblivion, his name will be remembered as that of one under whose touch the dry bones of the valley become instinct with life. Is this the way of teaching young India reverence and morality and religion "?

Every one who possesses even a smattering of shastric learning knows that animal diet has been repugnant and repellant to the sentiment of the followers of the Vedic Religion from the earliest times, and the saughter of kine has always been esteemed a deadly sin. As our contemporary says, this sentiment existed "centuries before Christianity or Mohammadanism appeared or man's mental horizon."

The *devata* or subject matter of *ashtak* 4, *adhya* 6 and *varga* 25

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of the Rig Veda is the cow. The following Mantras of that Sukta preach the duty of protecting kine :—

१—आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे । प्रजावतीः पुरुरूपा इहस्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥ १ ॥

२—न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुपयन्ति ता अभि । उरुगायमभयं तस्य ता अनुगावो मर्तस्य विचरन्ति यज्वनः ॥ ४ ॥

३—गावोभगो गाव इन्द्रो मे अच्छान्गावः सोमस्य प्रथमस्यभक्षीः । इमा यागावः सजनासइन्द्र इच्छामीद्धृदामनसा चिदिन्द्रम् ॥ ५ ॥

४—यूयं गावोमेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाचो बृहद्वोवय उच्यते सभासु ॥ ६ ॥

५—उपेदमुपपर्चन मासु गोष्वप पृच्यताम् । उप ऋषभस्य रेतस्युद्रे तव वीर्ये ॥ ८ ॥

ऋग्वेद ९ । सू० २८ ।

Here is a translation of Sayana's commentary on these mantras :—

(1) May there be cows in our house and may they yield sweet milk and thereby do good to us.

May not our cowshed be without cows and may their calves be good and useful.

(2) Let them not be used in warfare like horses for they are *not fit to be slaughted.* They that are helpful in the performance of Yajna *should live where there is no danger.*

(3) May they be supreme wealth for us. May God always bestow cows on us. May the Hari of Soma Yajna be mixed with their milk for milk and clarified butter are the source of beneficence to the whole word *on account of their use in the Yajna.*

(4) May the cows remain fat. They should not be suffered to become lean. May our houses be centres of beneficence on account of cows. In the Yajnas and assemblies we are honored by offering milk (to guests and priests).

(5) May we always worship (duly protect) cows. May bulls be protected by us. May we be nourished by cow's milk.

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Again in the 13th Adhya of the Yajur Veda, we find :—

इमꣳसाहस्रꣳशतधार मुत्संꣳव्यमानꣳसरिरस्य मध्ये ।
घृतं दुहानामदितं जनायाग्ने माहिꣳसीः परमे व्योमन् ॥
गवयमाꣳयमनुते दिशामिनेन चिन्वानस्तन्वो निषीद ।
गवयन्नेमुगृच्छतुयं द्विष्मस्तं ते मुगृच्छतु ॥

It means : O merciful king ! Do thou never kill an ox which is the source of innumerable benefits, and which propagates the bovine species ! Do you never kill the cow which is an animal not fit to be slaughtered, etc., etc.

It should be noted that in the original the word for cow is अदिति the etymological meaning of which is " that which is not fit to be slaughtered." Again in the Shatpath Brahman (3—7—2—21) it is written that it is sinful to take beef for he who becomes the cause of the slaughter of cows and exen, that are the main stay of the world, aids in the annihilation of the world. In the same book (3—2—11), we read that the cow is a Yajna.

Will Mr. Chirol next say that even Syana who flourished centuries before Clive won the battle of Plassy translated these Veda mantras as prohibiting cow slaughter because he was anti-British in his tendencies and knew by prescience that the British would rule over India one day. We should not be surprised if he did, for he is equal to any absurdity, so unreasonable and malicious is his hatred of the Aryas and "Brahmanism."

We would conclude our notice of this portion of Mr. Chirol's misrepresentaion of the Arya Samaj movement with another extract from the excellent article in the *Indian Social Reformer*.

"We noticed some months ago in these columns an interesting book called "Payche's Task" by Dr. Frazer in which he shows that what are called superstitions originated in some utilitarian object. So intense and persistent has been the repugnance to the killing of cow not only among orthodox Hindus, but also among heterodox Hindus, reclaimed aborigines, and even alien races which lived for any length of time on Indian soil, that the inference is irresistible that the sentiment is rooted in some grave practical consideration. The Parsis feel as great a repugnance to cow-killing as Hindus. Moha-

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medans also have come under the influence of the sentiment. The Emperor Akbar, for reasons which were as much political as economic, issued an edict against the slaughter of cows. It must be within the recollection of our readers that His Majesty the Amir of Afghanistan vetoed a proposal to sacrifice several cows on the Ida day during his stay four years ago at Delhi. There have not been wanting Englishman who have advocated the prohibition of cow killing in India on purely industrial and economic grounds. The late Mr. Frederic Pincott wrote a series of articles in the *Indian Magazine* seventeen years ago pointing out the disadvantages arising from the reduction of the number of bovines in an agricultural country. On the same grounds, the Behar Planter's Association consisting of European idigo-planters and land-holders sent a memorial, dated the 28th January 1894, to Lord Elgin suggesting the prohibition of cow-killing in this country as injurious to agriculture. We need not pause to consider what value should be attached to the arguments for and against cow-killing. Our object at present is only to show that Mr. Valentine Chirol's presentation of the sentiment against cow-killing and of Swami Dayanand's attitude on the question, are utterly irreconcilable with facts. It will be a bad day for the people as well as for Government if it comes to be thought that a man who, rightly or wrongly, feels strongly against cow-killing is actuated by motives of hostility to British rule."

Mr. Chirol speaking of the unfortunate split in the Arya Samaj tells us that it is the meat-eating section that has done much to fight early marriage, to spread Female Education and reclaim untouchables. Needless to say, that he has been grossly misinformed on this as well as on almost every other point. The Girl's College at Jullundhur and the different Gurukulas all belong to the "orthodox" section. The reclamation of the untouchables was also commenced by the same section. Again Mr. Chirol's informant has not told him that, thanks to the lapse of time and the short-sighted policy of a section of the bureacracy, the differences between the sections are wearing out and have almost reached the vanishing point and the distinction between the the "orthodox" or the Gurukula section and the "latitudinarians" is almost a distinction without a difference. The "latitudinarians" are so no longer. They are as orthodox as the other section. Their leader Lala Hans Raj, the venerable and austere Principal of the D. A. V. College, has given up the use of animal diet and their preachers openly denounce

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fleshism. They have also, following in the footsteps of their brethren of the other section, taken to the work of practical Social Reform.

Mr. Chirol is surprised that although the social reform propaganda of the Arya Samaj is as vigorous as ever, the orthodox Hindus have ceased stopping social intercourse with Aryas and Hindu orthodoxy extends to it a measure of tolerance and even of good will. He smells a rat in this change of attitude and ascribes it to "the political politivities of the Arya Samaj or at least of a number of its most prominent members who have figured conspicuously in the anti-British agitation of the last few years". He would not acknowledge the simple truth, patent even to a child, that by persistent work carried on steadily for a quarter of a century in the face of persecution, obloqy, and assassination Aryanism has leavened the whole mass of Hinduism and driven orthodoxy from all its positions of vantage to seek refuge in verbiage and circumlocution. The Sanatan Dharam Sabhas which once stood for infant marriage and female illiterateness now start Rishkulas after tha model of the Aryan Gurukulas and open Girl's schools. Orthodox Hindus have reconciled themselves to the social activities of the Arya Samaj for the same reason, for which orthodox Christians in England who persecuted Paine and Bradlaugh now tolerate the writings of secularists and rationalists like "Sladin", and orthodox Mohammedans who denounced Sir Syyad as a heretic, recognise "latitudinarians" and dissentients like Mr. Khuda Bux, Syyad Amir Ali, the Agha Khan, and Junius—yea for the same reason for which there is no longer an Inquisition in Spain, defiance of papal authority by the state is no longer regarded a sacrilege, and His Holiness descending from his high pedestal has to resort to makeshifts and impotent threats to maintain his tottering authority and wavering dignity. The whirlging of time moves and by its revolutions and grindings removes asperities, smoothens sharp points, and rounds off angularities. The Juggement car of progress moves on and its onward march is marked by fresh acquisitions of territory hitherto belonging to the enemy. The time—spirit moves on with a rod in hand and compels one and sundry to obey his behests. The Arya Samaj has no political activities. Its tendencies have rather been anti-political and the political press of the Punjab has, during the last decade often protested against the anti-political tone of the utterances of Samajic leaders. These protests have passed unheeded because the Arya Samaj is all-powerful in the province and can

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afford to ignore the complaints of the political press. No prominent Arya Samajist with the single exception of L. Lajpat Rai, has ever engaged in political agitation and he too was a none-politician before the year 1905. Every body knows that Lala Lajpat Rai has never engaged in any anti-British propaganda, and even his dabbling in politics of a harmless nature evoked public protests from Mahatma Munshi Ram and private protests from Lala Hansraj and his other colleagues.

Says Mr. Chirol

"Many Aryas, indeed, deny strenuously that the Samaj is disaffected, or even that it concerns itself with politics, and the president of the Lahore branch, Mr. Roshan Lal, assured me that it devotes itself solely to moral and religious reform. I do not question that assurance, as far as Mr. Roshan Lal is himself personally concerned, *and it may be true that the Samaj has never committed itself as a body to any political programme,* and that many individual members hold aloof from politics; but the evidence that many others, and not the least influencial, have played a conspicuous part in the seditious agitation of the last few years, both in the Punjab and in the neighbouring United Provinces, is overwhelming. In the Rawalpindi riots in 1907 the ringleaders were Aryas, and in the violent propaganda which for about two years preceded the actual outbreak of violence, none figured more prominently that Lala Lajput Rai and Ajit Singh, both prominent Aryas."

Only an ingenious writers like Mr. Chirol can compress together so many misrepresentations, distortions, and innuendos in so few lines. Mr. Roshanlal interviewed Mr. Chirol not in his individual capacity, but as president of the premier Arya Samaj in India, and vice-President of the Governing Body of the Punjab Arya Samajes. Mr. Chirol gives away the whole case when he says that the Samaj as a body may never have committed itself to any political programme. Can any church be called to account for the political proclivities of its individual members. Is the Protestant Church of England responsible for the conduct of Protestant Politicians and can His Grace, the Archbishop of Canterbury, be held responsible for the "terminological inexactitudes" of the Liberal ministry during the last but one electoral campaign and for the "cold calculated lie" which,

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Mr. Balfour says, Mr. Alexanda Ure uttered in respect of the cessation of old age pensions in the event of the Unionists returning to power. Is the Christian Church of the Transval responsible for the politics of the Colonists which are condemned by every right-feeling citizen of the British Empire. Is His Lordship the Bishop of Calcutta responsible for the politics of the 'Asian" and His Lordship the Bishop of Lahore for those of the "C. & M. Gazette". Will the Church of Islam and the Mohomedan Educational Conference be held accountable for the political creed of the Ghazi fanatics and the Peshawer rioters. But the attitude of the Arya Samaj requires no such elaborate defence, for, as we have stated above, no influential leader with the exception of L. Lajput Rai has ever taken a prominent part in politics. It is as fair to call the respectable Arya gentlemen, who, thanks to the, strange methods and ingenious misrepresentations of the police, were kept in *hajut* for months together and subjected to unreasonable indignities and then *honorably acquitted*, as to say that Mr. Parnell was responsible for Phoenix Park murders for the *Times* indulged in this libel, or that the Seven Bishops of the time of James the II were seditionists. Mr. Chirol has the impudence to call gentlemen whose perfect innocence was established in a duly constituted Court of Law ringleaders of the riots. Can he not be dealt with under the new Press Act for bringing the judiciary into contempt. Surely the majesty of the law should be vindicated.

Again, it is a falsehood to assert that Ajit Singh is an Arya. We don't know whether it would be right to call "Agnosticism" a religion, but if it is, Ajit Singh is a co-religionist of Lord Morley and Mr. Balfour and if the logic of Mr. Chirol must needs guide humanity, these two gentlemen should be called to account for his aberrations and the Rationalist Associations in the Empire should be carefully watched as suspicious bodies. Mr. Chirol refers to L. Lajpat Rai's correspondence with Bhai Pama Nand and the case against the latter under section 110 of the C. P. C, but carefully omits all reference to the Lala's affidavit, the explanation published in the *Panjabi* and the line of defence adopted by the Bhai Saheb. Referring to the Patiala Imbroglio, Mr. Chirol who is an expert in the art of presenting only one side of the case, tries to prejudice his readers by giving a summary of the trumpery charges brought forward without an

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iota of evidence by the Prosecuting Counsel in that case. The case utterly broke down and even the "*Pioneer*" admitted at the time that the case had to be withdrawn. because Mr. Warburton was seventy years old and could not collect evidence. The forced and summary retirement of Mr. Warburton soon after the conclusion of the case and the cancellation of the order of deportation immediately after, point to the same conclusion. The British Govt. attached so little value to Mr. Grey's allegations, that Rai Jowala Prasad, a British Gazetted Officer whose services had been lent to the state, has been re-instated and even the state has paid him full pay and allowances for the period he was under detention.

The petition was presented to the Maharaja, not because the accused were afraid of consequences, but because a hint was conveyed to them that that was the only way out of the difficulty. And what after all was the petition? "It was" as the *Bengali* characterised it at the time "a remarkable document". There was no acknowledgment of guilt. On the contrary, it stated clearly and unambiguously that the case for the prosecution had no legs to stand upon. Said the petitioners.—

"We beg most respectfully to urge that *we have always regarded anarchists and seditionists and their diabolical methods with feelinys of deep abhorrance and absolute detestation.* We further beg most respectfully to assure your Highness, our gracious lord, *that in none of the meetings of the Arya Samaj in the Patiala State have any political subjects been ever discussed. The propaganda of the Arya Samaj being purely religions, social and educational, politics have always been scrupulously excluded from the curriculum of the Arya Samaj institutions. The Arya Samaj is loyal to the core to the British Government* and the Patiala Raj and we beg to assure your Gracious Highness that *none of us* has ever entertained any feeling except those of deep loyalty and heartfelt gratitude towards the Patiala Raj and the paramount power" His Highness accepted the assurance and also recorded in his order withdrawing the case

"It was never meant to infer that every member of the Arya Samaj in India or the society is seditious".

The conduct of the accused was a glorious vindication of the position of the Arya Samaj. The accused did not admit that even

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"unwittingly" "any of them"had committed any "indiscretion" which could be constructed by any fair-minded and sane man as objectionable. It was for this reason that they promised to take "special" care (they had already been taking reasonable case) "to do nothing which *may in any way be misconstructed as* being calculated to stir up feeling of ill will towards the Patiala Raj or his Imperial and Most Gracious Majesty King Edward VII, our beloved Emperor....."

The *Leader* of Allahbad only voiced the popular feeling on the subject, when it wrote in its issue of February 23rd 1910.

"It only remains for us to congratulate Rai Jawala Prasl ad and his fellow—sufferers on emerging from the trial without a stain on their character for loyalty. *They never admitted guilt*, they never apologised, their *petition to the Maharaja was an unequivocal expression of their innocence and assertion of their loyalty to the British as well as the Patiala Government.*"

Under the heading of "A Damaging Certificate" Mr. Chirol quotes the mischieveous and lying statement of Krishnavarma that the Arya Samaj was a movement started "for the political regeneration of India" and then adds slyly that this leader of the Revolutionary party "had been appointed by Dayanand as a member of the first governing body in the life-time of the founder and as one of the trustees of his Will". Mr. Chirol knows full well or would have found out if he had at all cared to be disillusioned that Krishanvarma has not been an Arya Samajist for the last decade or so, that when he was an active Arya he was a loyal citizen and a trusted Dewan of a native state, that at that time his loyalty was so much above suspicion that the Viceroy of India paid him a visit in his house at Ajmere, and that he retired from active work in the Samaj and abjured its creed and philosophy for that of Spencer years before he became a revolutionary. At present he is no more an Arya Samajist than Mr. Hyndman is one. Can Christ be held responsible for the traitorship of Judas or the denial of him by Peter because they had been appointed by him as his disciples and the trustees of his will.

Mr. Chirol next describes the Gurukula System of Education and the Gurukula. He concludes this description with the following remarks.

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"Some five years more must elapse before we shall be able to judge the result by the first batch of chelas who will then be going forth into the world. For the present one can only echo the hope tersely expressed a few months ago by Sir Louis Dane, the Lieutenant Governor of the Punjab, in reply to assurances of loyalty from the President of the Arya, Samaj that "what purpots to be a society for religious and social reform and advancement may not be perverted from its proper aims and "degenerate into a political organisation with objects not consonant will due loyalty to the Government as established." But neither the spirit of Dayanand's own teachings nor the record of his disciples including some of those actually connected with the *Gurukula* is in this respect encouraging."

The last sentence is a tissue of misstatements. A "globe trotter" wedded to a set of views ignorant of the language in which Dayananda wrote and brought up in an atmosphere out of all harmony with that in which the sage was bred cannot be expected to understand the spirit of the great divine's teaching. The record for loyalty of Dyanand's disciples actually connected with the Gurukula, is more stainless than that of Mr. Chirol. Proofs and arguments will be produced when Mr. Chirol learns to value them. One specific allegation can only be met by another specific allegation.

The last paragraph of Mr. Chirol's second letter about the Arya Samaj is full of misstatements worn threadbare. We are told that "sedition is rife where the Arya Samaj is must active." The propaganda of the Arya Samaj in the Punjab is admitted to be popular and it is also acknowledged that "the province has been free from the murderous outrages and dacoities which have been so lamentable a feature of the unrest in Bengal and in the Deccan". Logic is not the strong point of Mr. Chirol, otherwise an attempt—however lame—would have been made to explain how the "popularity" of a "seditious propaganda" can be consistent with freedom from "murderous outrages" in a province inhabited by warlike and manly races, while a seditious propaganda confined only to a small section of the population led to these outrages in Bengal and the Deccan. The lie about Aryas tampering with the loyalty of certain regiments is unblushingly repeated, although Mr. Chirol's brother of the *Englishman* had to pay 1500 Rs. damages for circulating it in regard to L. Lajpat Rai. It is asserted that politics are discussed in Arya Samaj meet-

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ings. Every Punjabee knows it is a baseless statement. Those that are fond of political discussion attend the meetings of District Associations. The Arya Samaj temples are used for strictly religious purposes except on occasions when a meeting of loyal condolence has to be held. Towards the conclusion of his 2nd letter the writer says:—

"The evolution of the Arya Samaj recalls very forcibly that of Sikhism, which originally, when founded by Nanak in the early part of the 16th century. was merely a religions and moral reform movement, and nevertheless within 50 years under Har Govind developed into a formidable political and military organisation".

He might have boldly pushed the historical parrallel to it logical consequences and said that just as the purely religious sect of the Sikhs was driven by the foolish persecution and unreasoing suspicion of the Govt. of the day into a political and military organisation, so if the Arya Samaj is ever perverted from its proper aim and includes politics in its programme, the lamentable result will be due to the mischief wrought by writers of the class of which Mr. Chirol is a typical representative.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Dussehra Festivities.

The Vijaya Dashmi festival was celebrated with great enthusiasm this year. Two years back this great festival was wholly neglected in our academy. But last year Professor G. S. Gupta—who was superintendent of sports at that time—introduced a new programme. The new programme consisted of games, such as cricket, football, Gutka-Pharee &c. It took four days to complete the whole programme this year. Two shamianas were pitched near the playground, one for students and the other for the staff and visitors. The games began on the 25th of Ashwin. The first day was given to the cricket match. It was played with great earnestness. Kabaddi and Football matches were played on the 26th. The Hockey match was played on the 27th. Lanka Vijaya (The conquest of Lanka) which was the chief item in the whole programme was played the same day. This is a new game which has been devised by the Gurukula students for this occasion. This game could not be played because of a discussion among the parties as to the correct interpretation of rules and the orders of the judges. It is hoped that this interesting game will be played with greater interest next year. The 28th was the proper Vijya Dashmi day. The morning time was taken up with the Tug of War, high jump, long jump and such other amusing performances. The evening programme comprised a big Havan, and a meeting attended by the students of the higher classes, teachers and

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professors. The proceedings of the meeting were opened with a short speech by Pro. Bal Krishna M. A. He began his speech with the remark that historians had proved beyond doubt that the characters depicted by Valmiki were historical. Then he dwelt on the chief characteristics of the principal heroes of the Ramayana He told his audience that every notable character in the Ramayana was an ideal one and exhorted his hearers to live up to those ideals. Br. Jaya Chandra of the 13th class followed him. He made a short but very impressive speech. He said that the greatness of Rama was due to the influence which was exerted by two great Acharyas—Vashishtha and Vishwa-Mitra during the life which he led in their respective Gurukulas. In the end he appealed to his fellow-students in stirring words to be grateful to God for the opportunity He had given them of living in this Kula, and to take full advantage of that opprotunity. Prof. Ram Dev was the next speaker. He related many incidents described in the Ramayana to show that the greatness of Aryavarta in that period was due to the spirit of discipline which was valued very much by our forefathers and which pervaded every fibre of the social organism. To support his proposition that discipline in private and public life was essential to social efficiency he profusely quoted foreign history and told the Brahmcharies that they must value Dharma above everything else if they wanted to raise their county. The last speech was that of the Acharya Mahatma Munshi Ram. He said that neither Rama nor Ravana ever died. Wherever there was Dharma there was Rama, and the war between Rama and Ravana was eternal. "Even at this time" said he "war is going on between Rama and Ravan.—Dhrama and Adharma. Rama conquered Ravana, because he had a faithful servant like Hanuman. Let us all be, then, Hanumans, servants of Dharma and surely Dharma will conquer Adharma." The meeting came to a close at half past seven, after which the Brahmcharies, teachers, and professors, and other workers of the Gurukula sat down to a sumptuous dinner provided mostly by the liberality of Lala Ramchandra, the father of one of our brahmcharies.

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